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EDUCATION AND LEISURE

SIR RABINDRANATH TAGORE AND MICHAEL NEY

EDUCATION AND LEISURE

ADDRESSES DELIVERED AT THE FOURTH TRIENNIAL CONFERENCE ON EDUCATION HELD AT VICTORIA AND VANCOUVER CANADA, APRIL 1929

EDITED BY

S. E. LANG, M.A.

WITH A FOREWORD BY

ERNEST RAYMOND

LONDON AND TORONTO

J. M. DENT AND SONS LTD

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PRINTED IN GREAT BRITAIN BY
SPOTTISWOODE, BALLANTYNE & CO. LTD.
LONDON & COLCHESTER
FIRST PUBLISHED IN 1930

THE CHALLENGE TO THE CONFERENCE

THE SCIENCE OF LEISURE

An Editorial from the "Morning Post," London (England)

As we announce to-day, an interesting conference of educationists from all parts of the Empire is to be held in Vancouver next month to discuss the question of the right employment of leisure by the young. It is a big subject, and the investigation might not unprofitably be pursued in relation to the adult as well as the adolescent; for the right employment of leisure is "conduct," which, as Matthew Arnold declared, is three parts of life. The educationists are to approach the subject from a consideration of the bearing of hobbies and recreations on the well-being of the young. Their survey will cover the influence of literature, music, the drama, wireless, and handicrafts—all interests which concern the adult even more than the adolescent. But there is one preliminary consideration which seems to have been overlooked or taken for granted—the possession of the leisure for which right occupation is to be found. Nowadays, the pressure of life is so high that not only is the margin of leisure that it leaves exiguous and uncertain but the energy to employ it, except in the lightest of diversions, is lacking.

We look back to the beginning of the Nineteenth Century as a period of comparative ease—free from all the exigencies which science has inflicted under the pretension of extending life's amenities. And yet, before telephones and trains and motors and steamships, did not the Poet exclaim that "the world is too much with us, late and soon"? And, fifty years later, was not another poet's petition to the Great Soul of All Things—

> Calm, calm me more, nor let me die
> Before I have begun to live.

If the educationists who are to meet in Victoria and Vancouver could discover some means of slackening the pace at which we live to-day, they would achieve much indeed, not only for education, but for humanity.

FOREWORD

THERE is such an abundance of reading matter in this symposium that it would ill become the writer of a foreword to add unnecessarily to it : he has but to mix a small cocktail and offer it to the guests (who are at liberty to decline it) and then announce that dinner is served. But he does sincerely hope that many will sit down to the meal because he has the vividest recollections of the huge gatherings which partook of it in the spacious Vancouver Theatre last year and seemed enthusiastic about their experience, and he remembers the queues of hungry hundreds who on certain afternoons and nights (for the meal lasted eleven days) were unable to find even standing room in the theatre and turned disappointed away. In the final accounting, which took place over a banquet, all who had spoken in the Conference were agreed that its most impressive feature was no single speech, not even Sir Rabindranath Tagore's, but the great audiences which day after day and night after night crammed the theatre from parterre to roof. They were agreed upon another thing : that this was a conference upon Leisure and there was no leisure about it. No, none : the man who organised it saw to that. In my memory the conference always pictures itself (and the picture, though frivolous, will not be denied) as a vast concourse of people following the happy, if wearied, figure of Major Ney through densely wooded regions of oratory in search of the Secret of Leisure. Cheerful and not unexcited pilgrims, they followed him down into dales and up the difficult gradients (and some of

the speeches were quite steep) ; they followed him through sunny weather and cloudy ; of a truth it might be said that they toiled after him into Italy, France, Czecho-Slovakia, Germany, India, Japan, Australia, and New Zealand, and once or twice, perhaps, into Utopia ; but they were an applauding and determined crowd all the way, and, upon my soul, I believe that they were nearly all in at the death, hardly a man having fallen by the roadside. Their guides—by which I mean the orators who had come from the Old World and the New to conduct the feet of the nomads through their respective districts—were refreshed by some three banquets a day, spread by all the generous-hearted societies of Canada, whose name is legion ; but the great multitude of listeners had no such entertainment, and they came on, enthusiastic, resolute, undismayed. On and on till (as a witty lady-journalist from Manitoba put it—she having stayed the course with other servants of a breathless but heroic press) the evening and the morning were the eleventh day. All of which seemed to me to be very right and wise : the Victoria-Vancouver Conference on Leisure in 1929 was not the first illustration in the world's history that they who would find something of value must often lose it to begin with ; that they who would seek to give something to the world must be ready to deny it to themselves ; and that all immortal garlands are to be run for, not without dust and heat.

The Governor-General, Lord Willingdon, blessed our going out and our coming in ; and the only flaw I can find in this volume is the absence of the graceful and amusing speech with which, on an unforgettable evening in the theatre at Victoria, with Sir Rabindranath Tagore at his side, he sent us on our way ; but, alas ! some failure in stenography has withheld it from us. It would have made, I feel, a much better introduction to the feast than these few words of mine.

Whether the secret of the perfect use of leisure was

found during the mighty trek, and whether it is hidden somewhere in these pages, I am not prepared to say ; but of this I am certain : that not a man went away from the Conference, after the " Dismiss " was sounded, whose being was not the larger and the richer for all that it had offered him ; whose mind was not stirred to wonderings and doubtings about the organisation of his own life, than which nothing better can happen to anybody ; and in such a conviction I hope that many thousands more will now pursue the same happy road, this book their guide.

ERNEST RAYMOND.

1930.

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THE FOURTH TRIENNIAL CONFERENCE: ITS AIM AND PLAN

THE FOURTH TRIENNIAL CONFERENCE: ITS AIM AND PLAN

THE National Council of Education believes that the Fourth Triennial Conference on "Education and Leisure" was an event of unusual interest and that serious students of educational movements will heartily welcome the publication of the proceedings of the Conference at Victoria and Vancouver as a contribution of real importance to the educational thought of our time.

This notable Conference of delegates from the Provinces of Canada, the United Kingdom, the Dominions of Australia and New Zealand, the Indian Empire, and several foreign countries was held during the first weeks of April 1929, the Pacific coast cities having been chosen as an excellent strategic position for a national and international conference on education.

The gathering was unique in Canadian educational annals. It was unique in the conception, purpose, and scope of the Conference, in its achievement as a reconnaissance in force over a territory only partially explored hitherto, in the personnel of the delegations, British and foreign, and in their competent treatment of certain problems of contemporary life which are bound to engage the attention of educators in an increasing degree.

The chief interest of the Conference was the study of the relation of Education and Leisure. Many active agencies of education in addition to regular Institutions of Learning and Departments of Education exhibited a keen interest and sent men and women of outstanding ability to represent them. The high character and sustained quality of the addresses and discussions throughout and the results accomplished in the form of a constructive policy and programme were outstanding features of an assembly which was intended to serve as an educational clearing-house for some of the best thought of the world.

It is often said that education is the major function of government, and that the generation which fails to equip its successors for the work of conserving and bettering the institutions of civilisation has failed, has vitally and utterly failed, has indeed

committed the unpardonable biological sin. Experience has chastened the spirit of those who used to dream of a beneficent order of things spontaneously and smilingly asserting itself. Things will not go well of themselves. They can be made to go well, however, and to this end the accurate and timely recognition of social needs is essential, though it is no easy task. The direction of educational policy is determined in the long run by social needs, but the community can bring its will to bear upon educational affairs only if it is given a proper lead.

The situation which has been brought about in the modern world by the immense improvements in machinery is familiar to everyone. A most striking feature of contemporary life is the reduction in the working hours of industry and the increase in the periods of leisure. In schools and universities alike much prominence has for years been given to those forms of training which are intended to fit young people for practical pursuits. "Education for efficiency" has long been a favourite slogan in educational literature. That nation, it was pointed out, is bound to win whose industrialists devise and employ the cheapest methods of getting raw materials out of the earth, transform them most cheaply into finished products, and carry them to the best markets at the least cost. Practical courses were rapidly multiplied in colleges and secondary schools. Captains of industry sought out and enlisted in their service great numbers of highly trained experts whose achievements in the creation and management of industrial establishments improved and speeded up industrial processes in a hundred lines. The machinery of production reached such a pitch of speed and efficiency in turning out useful things that it soon became possible to reduce the length of the operative's working day. Mass production and the resultant lowering of the price of commodities brought many articles of comfort and even luxury within the reach of a great part of the population.

This rise in the standard and scale of living, due in large part to the changed conditions of the industrial world, brought into prominence in a new and acute form an old and difficult problem. It is one thing to have command over material goods and increased leisure to enjoy them. It is another thing, quite, to make a wise use of either goods or leisure. Educators in all ages have insisted on the importance of a general or liberal education as contrasted with a merely vocational training. Thanks to the vigilance of those who believe in education for life, and not merely to make a living, our school programmes have generally retained a liberal and liberalising quality and character and have rarely been monopolised by the vocational interest. It is undoubtedly important that the

young and rising generation should be properly equipped for work in some gainful calling in the working-day world, but mere vocational capacity, important as it is, docs not meet the case. To make one's own living may and indeed should be excellent discipline, moral and intellectual, but more even than that is necessary, namely, to know something of how the world as a whole gets its living, to enter sympathetically into the social life about us. The age-old problem is to decide how the practical activities of a course of study which looks to economic efficiency may be carried on so as to secure at the same time that sympathetic insight into the meaning of contemporary civilisation, that illumination of mind, and that quickening of interest in the hopes, burdens, joys, sorrows, aspirations, and achievements of mankind, which constitute true culture.

Education for Leisure as well as for Work must always engross the attention of those who are in charge of the education of youth. But the problem extends far beyond the school stage. If education was ever seriously thought of by reflective people as a process beginning and ending within the limits of childhood and youth, it is not so regarded to-day. He must be a very unreflective individual indeed who fails to realise that education is a continuous process in which there are no vacations. In leaving school for the more serious business of life the student enters upon a sharper and severer school. There his education is continued. The mild rule of the schoolmaster gives place to a relentless discipline of consequences in the economic world. Whatever his occupation, experience usually adds something daily to his effective skill and expertness. And as with his vocational interests so also with those wider social and cultural interests which belong to him in his capacity as a man and a citizen rather than as a member of a gainful calling. He is surrounded by agencies of liberal and socialising culture which may serve him in his leisure, if he is so minded, and provide avenues of escape from the exacting severities of his ordinary tasks. The educational benefits which his schoolmasters sought to confer upon him under an orderly and regular routine and regimen are still available in the larger life of the world. If he is fortunately situated, if he has means as well as leisure, these benefits are at his command if he wishes to enjoy and profit by them. Adult education presents no serious difficulty where the individual concerned has the means, the leisure, and the will "to strive, to seek, to find, and not to yield."

Our changing economic system is likely to provide an increasing amount of leisure. It remains simply to mobilise the dynamic forces of social organisation in the interest of child and adult alike,

and establish a sound and sane system of liberal and liberalising education, physical, moral, social, and cultural, which shall fit the individual to utilise his leisure and to employ it, not as a period of idleness, but as an opportunity for higher activity.

This is the situation and this the present-day social and educational problem as envisaged by those who organised the Fourth Triennial Conference. It is the generally expressed opinion of competent observers of the trend of educational thought and of those educational movements which owe their origin to economic and social needs, that the National Council of Education has rightly interpreted those needs and has at the opportune moment given a lead and pointed the way to the solution of certain problems of deep interest not only to Canada but equally throughout the modern world. Canada has without doubt thus taken her place in the very forefront of educational advance.

As already mentioned, the Conference was organised as a family affair to which representatives from various parts of the Empire were invited. There are, however, several fields of education, notably those of physical training and organised recreation in which important movements are going forward in certain foreign countries, and it was deemed proper that these countries should be invited to send delegates. The invitations were cordially accepted, and Canada was honoured by the presence of representatives from Czechoslovakia, France, Germany, Italy and Japan.

It is at best a difficult matter to construct upon a logical basis a programme of addresses for a conference of any sort and carry the design to completion. Those who undertake the task of organising a conference are well aware that the unity of purpose which should confer character, order, and proportion on every contribution may be marred and partially defeated by misunderstanding, incompetence, or perversity. They may avoid this by modifying and reshaping their aims and purposes to suit the interests, capacities, and peculiar bent of the available human material, but in such a case the various items of the programme will exhibit no closer logical relation to each other than the contents of a monthly magazine.

There are certain features that seem desirable in an educational conference aiming at practical results. The programme should deal with large issues and fundamental principles. It should be reasonably comprehensive in scope, omitting nothing vital. All its parts and elements should be subordinated to the main design and purpose. It should be carried out according to plan, and when completed should be able to point to worth-while practical results.

The value of an educational conference should be measured by its educational results. Judged by this unfailing test and considered in its essential character as an instrument of education, the Conference achieved an outstanding success. It aroused from the first an unusual degree of interest. The educational world of Canada was well represented. Men and women prominent in professional, business, civic, and political life attended in large numbers. Front-page prominence in the news and keen and friendly comment in the editorial columns showed the attitude of the Press and reflected the widespread interest in the proceedings. In the circumstances, with a comprehensive programme and a competent array of speakers, the success of the Conference, if not a foregone conclusion, was at any rate never in doubt. In the result it justified itself in a convincing manner as a means of awakening and stimulating public interest in a vital problem and as an instrument for the diffusion of sound knowledge, advice, and guidance in respect of the right uses of leisure.

The subject-matter of the programme was naturally determined by a consideration of the several fields in which the modern individual seeking an outlet for his surplus time and energy on the one hand, or an avenue of escape from tedium and fatigue on the other, distributes his hours of leisure. By leisure is commonly meant that part of the individual's daily life in which he finds himself free from the demands of his regular calling and able to enter upon any line of activity he may choose within the range of his own interests, whether it be work or play. He may devote his leisure to some form of work for the sake of the satisfaction belonging to the end in view, the accomplishment of plans and purposes which have been freely chosen and are his very own. If, on the other hand, he decides in favour of play, his pleasure will be derived from the free activity as an end in itself, and not from any determining or conditioning factor outside of itself. Play is its own end and reward.

An essential element in the creative activity of art appears to be identical with that " free " quality and spirit which belongs to play. Art is one of the products of leisure, and, in considering the worthy uses of leisure, Literature, Music and the Drama naturally occupy a prominent place. The Moving Picture and Radio have been in recent years outstanding resources for the play time of large numbers of people young and old. Plays and games have from time immemorial formed the chief occupation of their leisure hours. These five departments—Literature, Music and the Drama, the Cinema, Radio, and Play—together with a sixth, namely Health, the foundation and essential condition which determines all kinds of human activity, comprised the main programme.

The Conference was organised with the view of exploring these six departments in order to determine the relation of each and their value in a well-ordered system of Education for Leisure. The aim and purpose of the Executive Secretary was clearly set forth in the preliminary statement of the National Council. It was to provide for the adequate treatment of each subject in its relation to the general theme of the Conference. To achieve this, to secure definiteness of treatment and continuity of interest, it was necessary for each speaker to perform his allotted task and present the subject in due subordination to the central idea.

The programme having been thus conceived and its several topics duly assigned, it only remained to justify the faith and conviction of the Council as expressed in its preliminary statement. No effort was spared to carry through the Conference successfully according to plan, and there can be but one opinion as to the result.

The work of the Conference extended over eleven days of close application to the matter in hand. Those in charge of the arrangements, however, did not fail to organise the proceedings so as to exhibit in the Conference itself a concrete illustration of the principles which should underlie an education for leisure and hard work alike. The Minister of Education, Hon. Joshua Hinchliffe, and Dr. S. J. Willis, Superintendent of Education, the Mayors and Civic Officials of the two cities, public-spirited service clubs and other bodies, as well as strong local committees, gave a cordial welcome to the Conference and arranged a series of excursions, receptions, luncheons, and other social functions for the entertainment of the delegates and members. The several sessions of the Conference were opened by a succession of presiding officers prominent in different spheres of the life of the Dominion.

The official recognition and the social welcome accorded to the delegates were extended with equal warmth by the audiences which filled the Conference Theatres to overflowing, by the still larger audiences which listened in at their homes, and by the public generally which was served by a competent staff of reporters, whose newspapers supplied full accounts of the proceedings with abundant and appreciative editorial comment.

DIARY OF THE CONFERENCE

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THE Conference began its sessions in Victoria under happy auspices. During the evening of the first day, Friday, April 5, a reception was held in the Parliament Buildings, at which the Delegates and Members were received by His Excellency Viscount Willingdon, Governor-General of Canada, Viscountess Willingdon, His Honour the Lieutenant-Governor of British Columbia and Miss Mackenzie, and the Acting-Premier of the Province.

In the meantime the regular programme opened in the Royal Victoria Theatre with the exhibition, during the noon hour, of a series of educational films, four in number, showing the Native Animals of Australia, a Riverina Sheep Station, a Queensland Dairy, and the Manchester Ship Canal. The National Council, by presenting these films, laid an appropriate emphasis upon the educational possibilities of the Cinema and opened the way to the very full and animated discussions concerning this popular agency of public entertainment. The Preliminary Statement of the Council explains clearly the point of view of those responsible for the programme. "The importance of the Cinema in Education has only just begun to receive general acknowledgment, and then chiefly with relation to the so-called educational film. In the opinion of many competent authorities, however, the problem of the Cinematograph is the biggest one with which we have at present to deal. . . . At the present time the Cinema is one of the outstanding resources of the leisure hours of our people ; consequently the problem of the Cinema is one which requires the most careful consideration of our entire citizenship. . . . The producers and exhibitors insist that they are meeting the demands of the public—which possibly they are. But a demand can be created for almost anything. Demand is no criterion by which to judge the propriety of a thing or its value."

At 2.30 P.M., under the chairmanship of His Worship the Mayor of Victoria, Mr. Herbert Anscomb, a beautiful Japanese film, provided through the courtesy of the Imperial Government of Japan, was introduced by Mr. Toyokichi Fukuma, Imperial Japanese Consul. It traced the development of physical training for Japanese

girls, the earlier portion showing the girls in picturesque native dress engaged in playing lethargic games of ball and the later pictures exhibiting the spirit of the modern age in swift and strenuous tennis. It ended with a fine display of swimming.

Mr. Robert Jarman, Director of Physical Education to the City of Leeds Education Committee and Lecturer at the University of Leeds, presented in concrete form his theory of the right conduct of organised play, "based on joyousness," as a means of moral and social as well as individual physical betterment. The games, plays and folk-dancing of the several groups of young people of the schools of Victoria whom Mr. Jarman had trained were conducted to illustrate the beauty and grace of bodily movement. The discipline of team-play and the cultivation of a social spirit and a school tradition are in this system of far greater value than the notion of crack school teams and records. Above all, physical education must be understood as something more than an exercise for the body. "I believe," said Mr. Jarman, "that the moral influence of this type of training is even more important than the physical influence. Behind the teaching of academic subjects there must be character formation, and physical training should be the means of setting up that indescribable something which is generally called 'good tone' in the schools of Canada."

Friday Evening.

The President of the University of British Columbia, Dr. L. S. Klinck, presided at the evening session and introduced Mr. Lawrence F. Rushbrook Williams, Foreign Minister of Patiala, representing the Chamber of Princes of the Feudatory States of India. Mr. Williams dealt at length with the subject of education in India, and presented to the Conference the objective and practical sides of Indian life. His picture was drawn upon an historical background and proved illuminating as well as informative, especially as regards the India of the Native States, which, governed by great Native Princes who cherish their connection with the British Empire, are very powerful factors in maintaining stable political conditions in that country. India, following its own very ancient tradition in educational matters, continues its task of maintaining an educational system upon the solid basis of economic conditions, social and political habits and ways of thinking in a country of diverse races, languages, and faiths.

Saturday, April 6.

An official luncheon was tendered to the delegates by the Government of British Columbia, at which the Lieutenant-Governor and

his Ministers were present. In response to the cordial welcome extended to them by the Hon. Mr. Pooley, Acting-Premier, who presided, the guests from a distance delivered fraternal greetings and inspiring messages from the Premiers of Great Britain, Australia, and New Zealand, from the Chamber of Princes of the Feudatory States of India, from the Republic of France, the Kingdom of Italy, and the Imperial Government of Japan. Addresses were given by Sir Aubrey Symonds, Permanent Secretary, British Board of Education ; Mr. Lawrence F. Rushbrook Williams, Foreign Minister of Patiala ; Comte Serge Fleury, of the French Ministry of Foreign Affairs ; Mr. George Jeffrey, official representative of the Australian Government ; and Mr. Toyokichi Fukuma, Japanese Consul, representing the Imperial Japanese Government.

Visiting delegates were also entertained during the afternoon at a reception in Government House. The guests were received by His Honour the Lieutenant-Governor, R. Randolph Bruce, and Miss Mackenzie, and His Excellency the Governor-General, Viscount Willingdon, and Viscountess Willingdon.

Saturday Evening.

Colonel the Honourable Henry Cockshutt presided at the evening session of the Conference. Before a great audience which filled the available space in the Royal Victoria Theatre, the Dominion of Canada, in the person of His Excellency the Governor-General, placed the seal of its approval upon the Fourth National Conference on Education and pronounced a blessing upon its project of exploring the established highways and by-ways of education as approaches to a well-ordered leisure. It was indeed fitting that, after the Inaugural Address delivered by Viscount Willingdon, the chairman should first introduce Sir Rabindranath Tagore, poet and novelist, perhaps the greatest living exponent and representative of Indian culture. The distinguished Indian sage had crossed the sea from a civilisation whose life, traditions, habits of thought and action form a marked contrast with our own, and not least in respect to the uses of leisure. He came in the character of guide, philosopher, and friend, with a message of goodwill and understanding to the citizens of the Dominion, and was accorded a Western welcome by the eager and interested listeners who crowded the Conference halls whenever he appeared.

Sir Rabindranath Tagore's exposition of the " Philosophy of Leisure " formed an appropriate prelude to the long series of Conference addresses. In a discourse of unusual power and charm the Eastern poet developed his theme by the elucidation of three topics. The realm of action was marked out and distinguished

from that of contemplation, the realm of progress on the one hand from that of wisdom on the other. The disproportionate amount of time devoted to these fields, with the over-emphasis on progress for its own sake and the neglect of the development of personality and of the pursuit of real freedom, formed his second topic. Finally, the present generation in its ceaseless hurry, absorbed in things, lacking the faith necessary for creative work, was described as living on its capital inheritance of fruitful ideas gathered in their time of leisure by the great personalities of the creative age.

There were in the address of Sir Rabindranath Tagore a score of brilliant and arresting phrases and sentences and figures of speech, many of them rare and striking. It was easy for the attentive listener to gather the general drift of his argument, and by linking up some of his unforgettable maxims and sayings to form a convincing whole. One could hardly fail to remember " the subtle caresses of a sunlit leisure " which confers upon the apple its inner quality of perfection ; " races of men who have allowed themselves to be stranded upon the moveless sterility of their past achievement " ; civilisations that are " living wealths harvested from the deep soil of leisure " ; " a time that ever flows across an infinite leisure like a warm current of a stream across the heart of a shoreless sea " ; time that is money compared with the leisure which is wealth ; materialism " with no social purpose to cement it to a unity."

Sunday, April 7.

A Conference Service was held in Christ Church Cathedral, Victoria. The speaker was Mr. Ernest Raymond, author of " Tell England." His subject was " Education as the Joy of Living " ; which he interpreted as getting the full value of life by yielding to the impulse to create, to build beautifully, to enjoy and confer happiness by producing freely and disinterestedly for the benefit of others, by achieving intimacy and delighting in one's fellow-beings, and thus catching the true romance of life. Among the significant facts of the universe, few are " more heavy with proof of the purpose in things than this drive in us to make, to shape, to build, and to build beautifully."

Monday, April 8.

On Monday the Conference members and delegates, having completed their stay in Victoria, faced eastward, and sailing past the islands of the Straits of Georgia to the mainland, resumed their sessions in Vancouver.

They were entertained at a Civic Luncheon in the Hotel Vancouver by the Mayor and Aldermen of the city. His Worship

Mayor Malkin and Alderman E. W. Dean extended the city's welcome to the delegates. The Mayor spoke in strong approval of the main purpose of the present Conference, the study of Education and Leisure, which he considered a timely subject of discussion, because in his opinion we are approaching a future in which even more leisure will be at our disposal through the increased efficiency of the machinery of production.

Colonel the Hon. Henry Cockshutt, the President of the National Council, replied on its behalf, and four of the overseas delegates responded to the official welcome. The representatives of Great Britain, New Zealand, and India emphasised the value of the Conference as an agency of imperial unity. "It is a proof," said Sir Aubrey Symonds, "that we are allied not only politically, but intellectually and spiritually, and if this Conference can add to the work of binding the Empire it will achieve success." Mr. Frank Milner, official representative from the Government of New Zealand, said that New Zealanders prize their heritage and rejoice "to remain an invincible unit of the British Empire, which is the stabilising force in world politics." Mr. Rushbrook Williams, on behalf of the Indian Princes, represented thus for the first time at a Conference of this kind, said that it was the great desire of India that the Conference "might mean one more link in the fundamental unity of the British Empire." Consul-General Ludwig Kempff, who had journeyed from Montreal, said that his presence here, which would have been impossible a few years ago, meant that Locarno and the Kellogg Peace Treaties had achieved their purpose.

Monday Afternoon.

The manner in which the morals of young Canadians are being assailed by a flood of foreign magazines depicting immorality, violence, vice, and crime, was frankly portrayed in vivid colours in a film especially prepared for the Conference by Major Fred J. Ney, Executive Secretary of the Council. The reproduction on the screen of cover designs, scenes and pictures, showed that killings, thefts, forgery, false swearing, marital infidelity, lust, and vice, formed the chief interests of life, as depicted in these publications. The film also presented an extensive array of facts and figures relating to the number as well as to the contents of magazines of this type.

In introducing this film Mr. S. E. Lang, of Victoria, said that no one wished to minimise the value of American magazines that serve literary, philosophic, and scientific interests, but imported publications of an evil tendency were piled high on Canadian news stands. This flood of periodicals, advertising American merchandise and even more strongly, the supreme excellence of American

institutions, ideals, achievements, and public men, was bad enough. It was much worse that Canadian youth should read magazines presenting a demoralising theory of life in which the delights and benefits of an unrestrained "self-expression" were continually inculcated.

In a graceful speech the chairman of the afternoon, Mrs. R. F. McWilliams, of Winnipeg, introduced Sir Archibald Strong, Professor of English in the University of Adelaide, who delivered an address on "Literature and Leisure." He traced in great detail the progress of literary art, showing that in periods when men employed their leisure in the study of good literature, literary craftsmen were inspired to do great things and literature flourished like the rose. In his opinion, the divorce of poetic drama from the modern theatre is a tragedy. He advocated the building and operation by government of theatres for the production of plays of high character that would revive the poetic drama and awaken and inspire new geniuses.

The principle that in order to achieve success in the teaching of literature a burning enthusiasm is the one thing needful was effectively and humorously illustrated to the delight of the Conference by Mr. Ernest Raymond, essayist and novelist, in his delineation of the character and ways of his own favourite teacher—his "Portrait of an Old Master"—who flouted most of the pedagogical conventions and spent much time denouncing the pedantry of examiners, but succeeded in kindling the divine fire in the souls of his pupils.

Monday Evening Session.

Dr. George M. Wrong, Professor of History in the University of Toronto, presided at the evening session, the Vancouver Theatre being crowded to capacity. Mr. Ernest Raymond spoke on the subject, "Through Literature to Life." His thesis was that literature should not be regarded as mere entertainment, much less as an anaesthetic, but on the contrary as a means of awakening our minds and making us aware of things about us, compelling us to feel about more things, and to feel more about them. This was illustrated happily by quotations from poems of great beauty, and the speaker also gave several convincing examples to show that the commonest things can be seen by the eye of imagination as the "potential crystal" which reflects romance from its every surface.

Dr. Wrong introduced Sir Rabindranath Tagore in a few comprehensive sentences, describing him as having achieved very high distinction in four or five great fields of art; as pre-eminent in the use of his own language, and also as one of the great masters in our own tongue; as having won the Nobel prize for literature; as a powerful advocate of world peace, and the founder of the famous

school, Shandiniketan, the " Abode of Peace " ; as a great composer of music ; and as having in his later years entered upon yet another field, that of design.

The discourse of the Indian poet was upon " The Meaning of Art," and does not lend itself to severe condensation, but it may be said that he described artistic expression as possible only to him who apprehends reality with the sensitive vision and unerring accuracy and directness of the young. He is thus sensitive to the facts of life and feeling, his own personality is revealed to himself by his contact with reality, and he makes his personal response to the fact or situation by performing a certain unifying creative act. It is an act which gives pleasure to himself and to others, and as beauty delights us only when we cannot help realising the harmony of sound, colour, or form, or the fitness of words, this joy is quite unobscured by self-interest and is due solely to a consciousness of reality.

Tuesday, April 9.

The Rev. Dr. Leslie Pidgeon presided on Tuesday morning. Mr. S. E. Lang gave an address on " Foreign Magazines in Canada." The quantity and contents of the prevailing type of magazine exposed for sale at bookstalls were given in detail. It was pointed out also that these foreign magazines advertise far more than the commercial articles they wish to sell, namely, social manners and customs, habits of thought and action, and political sentiments and theories of life, constant reading of which tends to create in impressionable minds the notion that our neighbours to the south enjoy an undeniable monopoly of most, if not all, of the admirable and worth-while things of life.

The discussion which followed brought out expressions of opinion regarding the selection of school books which should emphasise Canadian history, literature, and art, the encouragement of Canadian magazines, the newsprint problem, and the foreign comic strip. It was agreed to continue the discussion later.

Mrs. R. F. McWilliams presided while the subject of " A Children's Magazine " was presented by Mrs. A. P. Plumptre of the Toronto Board of Education. Mrs. Plumptre advocated a constructive policy and plan for the establishment of a boys' and girls' magazine, typically Canadian in character and content. This desirable end could be readily achieved. " The vitamins of the mind," remarked the speaker, " are as varied as those of the body." And such a magazine would soon put its mark upon the heart of Canada's children. By setting a worthy standard of taste, it would speedily help to solve the problem and remove the menace by displacing the undesirable foreign publications offered to Canadian youth. A resolution was

passed in support of Mrs. Plumptre's suggestion recommending the appointment of a committee of inquiry.

Tuesday Noon.

The historical development of certain national sports and games was traced by Comte Serge Fleury, Chevalier of the Legion of Honour and Attaché of the French Ministry of Foreign Affairs, in an address before the Women's Canadian Club upon " The Influence of English Games on the Life of France." In such forms of sport as boxing, football, tennis, cricket, and hockey, the two mother countries of Canada have continuously influenced each other. In this gracious exchange of ideas great benefit had accrued to both countries. If a number of these games originated in France, they were developed in Britain, and had returned to France enriched with educational elements ; and in France and Britain alike, the highest ideals of sportsmanship are cherished, to the great advantage of international amity. There is the same good spirit, the same will to play the game, and that spirit makes for sound international relations.

So high an educational value is placed upon Play by Sir Aubrey Vere Symonds, Permanent Secretary of the British Board of Education, that he is inclined to identify the spirit of British sportsmanship with British citizenship and nationality. Sir Aubrey, speaking to the Men's Canadian Club, said that in Britain and the Dominions there is a widespread belief in the ideal of playing the game as being vastly superior to that which may be observed in certain foreign countries where there is a tendency to specialise, and to make work of play, instead of playing the game for its own sake. In the national interest the instinct for sportsmanship should be encouraged by a generous provision for playing fields for the adult population and playgrounds for the children.

Tuesday Afternoon.

Dr. A. S. Lamb (McGill University, Montreal) presided. In introducing Mr. Robert Jarman, who was to give an address on ' Education for Health," he mentioned several different points of view as to the place and purpose of physical education in a rational system. He held that the formal aspect of physical education had been too strongly emphasised in the past, and that in a properly ordered programme, intellectual, moral, and social considerations are closely intertwined with all physical activities. These present situations, he pointed out, to which the child can respond of his own volition, and which when responded to may be the means of

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E. W. BEATTY, ESQ., K.C., LL.D.

establishing certain habits of conduct which unquestionably have a relationship to his future life.

Mr. Jarman then directed specially selected groups of boys and girls of the Vancouver schools in physical training and folk-dancing. This furnished the text for his address on "Education for Health."

There followed the exhibition of the film, provided through the courtesy of the Imperial Government of Japan, illustrating the physical training of Japanese girls. It was introduced and explained by Hon. T. Fukuma, Japanese Consul-General in Canada.

Tuesday Evening.

Mr. James A. Richardson presided at the evening session and introduced Mr. L. B. Franklin, headmaster of the Melbourne Grammar School.

"The Value of Games and Play in the Development of Character and of the Personality of the Child," formed the subject of Mr. Franklin's address. He drew an attractive picture of a sturdy manhood and a competent womanhood who mastered the lessons of fair play and loyalty of purpose, as well as of the value of trials of strength, endurance, and co-operative endeavour for physical and mental fitness. The spirit of play permeates the very being of childhood, and it is that which enables him to accept success without undue elation, as well as to meet the reverses of life with good grace.

Wednesday, April 10.

Morning Session.

Mr. J. S. Gordon, Inspector of Schools, Vancouver, presided. The whole morning was devoted to a discussion on "The Place and Part of Recreation in Education," in which nearly a score of delegates took an active and animated part. At this session a resolution was passed suggesting that the Federal Government should grant subsidies to, or establish scholarships in, provincial universities to assist in training instructors in physical education and artistic expression.

At a Vancouver Board of Trade Luncheon, Sir Archibald Strong, Professor of English at Adelaide University, spoke of the immense advantage of conference between the several parts of the Empire in dispelling those false impressions sometimes created by the foreign press and in promoting that good understanding which is the indispensable basis of loyalty. At the same hour the local

Council of Women entertained a number of guests at luncheon. Mr. Frank Milner gave a review of the activities, principles, and ideals of education in New Zealand. Dr. Winifred Cullis, of London, on behalf of overseas guests, replied to the welcome extended. The Canadian Singers and Mrs. Lever Hawes contributed several musical selections.

Afternoon Session.

The chair was taken by Brig.-General V. W. Odlum, C.B., Vancouver. The " Sokol " movement of Czecho-Slovakia was very fully explained by Professor Charles Matousek of the Ministry of Health of that country; a comprehensive system of physical culture, aiming at an all-round development of the muscular powers of the body. The falcon (sokol) is the symbol of the movement, which, though originally only a gymnastic association, has spread its wings and entered the domain of intellectual and moral training. The liveliest interest of the audience was aroused by the excellent film, which presented immense numbers of participants performing in spacious fields and exhibiting a great variety of postures and gymnastic movements magnificently carried out in perfect rhythm.

Evening Session.

His Worship Mayor W. H. Malkin of Vancouver presided and introduced Sir Charles Grant Robertson, Vice-Chancellor of the University of Birmingham, who gave an address on " Leisure and the Drama." He extolled the treasury of thought and the tradition built up through the drama, which is the priceless inheritance of the British race, explaining what Britain is doing to make a right use of that inheritance. He gave illustrations of what the drama, depicting life through the eyes of genius, is doing to produce with little scenery but superb acting the masterpieces of the past, some of which are problem plays with a quite modern application. Sir Charles believes that the dramatic instinct of the young asserts itself whenever leisure furnishes an avenue of escape into the world of make-believe, and asked pointedly: " *Why do not the municipal authorities supply us with wholesome, clean drama, as well as clean water and clean drains?* "

After viewing an English educational film of great beauty, " Plant Magic," showing some intimate facts and features of plant life, the Conference heard Mr. J. Campbell-McInnes, Director of English Lyric Diction to the American Opera Company, on the subject of " Music and Leisure." He presented an historical outline of the progress of music from its primitive forms through the early

folk-songs, to the more elaborate madrigals of Shakespeare's times, and on the modern musical festivals. The keynote of his address was musical activity in leisure. He pointed out that music has ever been a means of bringing people together, not only to experience a vital joy in their leisure, but also to create and foster the feeling and ideal of social unity. Illustrative English madrigals and traditional folk-songs of Scottish and French origin were sung by the Canadian Singers garbed in costume of the Elizabethan period.

Thursday, April 11.

Morning Session.

The chairman, the Rt. Hon. Arthur Meighen, P.C., in commenting upon the Radio situation, said that while listening to the radio he sometimes thought of Milton's hungry sheep, and of the kind of fodder supplied by the radio. "It is appalling, and it will remain so while radio broadcasting material is subject entirely to commercial motives and to commercial rewards."

Mr. J. C. Stobart, Education Director of the British Broadcasting Corporation, addressed the Conference on the subject of "Radio," which in Britain is virtually a Government monopoly, operating in the sole interests of public service. Its revenue is derived from licence fees only, advertisement being entirely eliminated. The activities of the B.B.C. include the broadcasting of programmes for schools, as well as for the adult population. The daily lessons and instruction which are available for the schools and the music and lectures provided for the public were also described. "When I heard the voices of some radio speakers, which came over the air charged with personality, I said at once," remarked Mr. Stobart, "that if we could bring such voices into stuffy class-rooms, they might act as the trickle of living water acts upon the tired gold-fish in a stale aquarium." Scientists, churchmen, statesmen, and teachers, as well as musical experts and organisations are employed in the system.

The "Dopolavoro," an institution for promoting the health and well-being of the people of Italy, was the subject of a highly interesting address by Dr. Bruno Roselli, the Italian delegate. The plan is conceived in the spirit of Fascism. It is a spiritual movement and aims at the rejuvenescence of the ancient Roman ideals of ordered liberty in the service of the state. Dr. Roselli presented, and commented in vivid language upon, a series of pictures of contemporary life in Italy which exhibited striking evidence of the operation of a new spirit in the Italian people and

of a nation-wide policy of protecting, developing, and conserving the physical capacity, and with it the moral qualities, of young and old.

In closing the morning session, Mr. Meighen said that it was a matter of rejoicing to us that the Italians "are refilling their veins of hope at the fountains of Ancient Rome"; adding that "we are particularly glad that empire building is in the soul of the people, and that the spirit of aggressiveness, if it ever was there, has departed."

Dr. Roselli also addressed the members of the Lions' Club of Vancouver upon "Italy and Fascism," during the Club Luncheon, and was cordially received. An equally warm welcome was accorded Dr. Ludwig Mueller at the Kiwanis Club, where he spoke upon "International Relations."

Afternoon.

The members and delegates to the Conference enjoyed a delightful steamer excursion to Howe Sound, as the guests of Mr. E. W. Beatty, K.C.

Evening Session.

The evening session was conducted under the chairmanship of the Hon. J. Hinchliffe, Minister of Education for the Province of British Columbia, who first introduced Mr. Torao Kawasaki of the Japanese Consulate-General at San Francisco, as an authority on the Art, Literature, and Religions of Japan and the Orient. Mr. Kawasaki's subject was "The Japanese Radio System," which, he explained, is under the direct control of the Department of Communications. One-third of the programmes broadcasted consists of lectures, another third of music and entertainment, and about one-quarter of government bulletins, market quotations and news. The remainder is devoted to children's interests. Included in the latter are English lessons, twenty minutes daily. In Japan the radio is silenced promptly at half-past nine. If, said Mr. Kawasaki, the principle of simplicity which underlies Japanese art, poetry, landscape gardening, flower arrangement, and home decoration were applied to the use of the radio, it would have the effect of eliminating non-essentials, which was highly desirable.

Professor G. G. Sedgewick, Head of the English Department in the University of British Columbia, spoke upon "A National and Provincial Radio Policy," and enumerated the several items which in his opinion should immediately occupy the attention of the educational authorities in organising radio services in the

interest of the schools: the teaching of an appreciation of good music, proper pronunciation in English, the teaching of French and English in the interest of national unity, and authoritative instruction in history, besides the general field of adult education. There were certain difficulties in the way: the division of provincial and federal authority—the vast extent of Canada, comprising several geographical areas—the international problem; but these difficulties could be overcome.

Mr. J. C. Stobart, speaking of "The Radio and Leisure," gave an account of the activities of the B.B.C. in Great Britain, which, deriving its income from licence fees, has nearly three million subscribers at ten shillings, and an audience of twelve to fifteen millions. They may hear real and authentic news, they listen to great public speeches and church services. The interest of musical listeners is served by a wide range of music from operas like "Pagliacci" to the works of the classical composers and the Church Cantatas of Bach; and of course adult and child education is a prominent feature in the system, whose motto is: "Nation shall speak peace unto Nation."

The evening closed with an exhibition of English films.

Friday, April 12.

Morning Session.

Two special sessions of the Conference were held, one to discuss the future of radio in Canada, the other to continue the discussion postponed from Tuesday morning on "Foreign Magazines." In the former, presided over by Dr. Harry Ashton, after an extended debate, a resolution was passed urging the immediate organisation of radio broadcasting on a basis of public service with Dominion and Provincial co-operation. Dr. E. Leslie Pidgeon took the chair in the latter, and after a brief discussion a resolution was adopted requesting the Executive Committee to ask the Canadian Government to take steps to prevent the sale in Canada of publications which are undesirable from the point of view of morals, intellectual standards, and a sound nationalism in accord with our British tradition.

Mr. F. Rushbrook Williams addressed a meeting of the Vancouver Canadian Club. He described the political constitution of India and the friendly relations between the Indian States and British India, which is only the greatest of the Indian States, and stated that the continued connection of India with the Empire, providing a link between East and West, is one of the guarantees of world peace; that the most powerful factor in maintaining the

connection between India and the Empire is the influence of the Indian Princes, and that in the Indian States there is an immense reserve of natural resources and of fighting men. The Indian States are strong and tranquil and never vexed by revolution or revolt. They remain solid, quiet, and four-square as the tie between India and the Empire.

Sir Charles Grant Robertson, at a luncheon given by the Electric Club, delivered an address on education as carried on in the University of which he is Principal, an education for practical efficiency, in which the university authorities co-operate with the great industrial firms of the neighbourhood. While every graduate has a job in his pocket by the time he gains his degree, the University does not lose sight of the fact that it is more important to make a good country than to make a fortune, and hence character and public service are emphasised as well as individual success.

Afternoon Session.

Dr. H. E. Young, of the British Columbia Department of Health, took the chair, and introduced first Dr. Winifred Cullis, Professor of Physiology in the University of London. Dr. Cullis gave an address on the subject of "Speed," in which she explained certain investigations carried out by trained physiologists in regard to the rate of movements by factory operatives, which had proved highly profitable to employers and employees alike, by increasing efficiency and reducing fatigue; and expressed the opinion that Chairs similar to those in British Universities should be established in Canada for the study of conditions affecting the individual with a view of reconstruction and re-arrangement of the hours of the working day.

Dr. Young, by way of preface to Sir Charles Grant Robertson's address on "Leisure and Social Hygiene," said that people generally do not comprehend the importance or even the nature of the problem indicated by the term Social Hygiene, as it affects both the schools and the community at large. He described it as more important and more dangerous than forest fires, or the depletion of fisheries, or any other problem in British Columbia.

Sir Charles stated that in his opinion one of the needs of the present day is a public awakening, in which the danger of social disease will be fully recognised, and that the general ignorance on this subject must be dispelled before the evil can ever be eradicated. It was a type of disease which goes to the roots of our civilisation. In making his appeal for a fuller study and understanding of the problem, he referred with strong disapproval to the arguments sometimes used in favour of disseminating a knowledge of devices

for birth control. Commercial exploitation of such things should not be tolerated. He deplored the apathy of the public, and especially the individualistic attitude of those who regarded social disease as a private subject. It affected future generations, and should properly be considered as a matter of public concern.

There followed an exposition of the principles of Japanese athletics by Mr. Torao Kawasaki, and a display of skill in swordsmanship and wrestling, in which a number of undergraduates of the University of Tokio took part.

Evening Session.

The chair was taken by Brig.-General C. H. Mitchell, C.B. He announced that Dr. Winifred Cullis—who, he remarked, had been at one time a member of the staff of Toronto University—would lecture upon the subject of " Noise," and added, regarding the theory that in rainy countries there is really less noise than in others, that Vancouver should qualify better as a noiseless city than some others in Canada.

Dr. Cullis said that the important thing was to determine if possible the effect upon the individual of surroundings in which the " avalanche of noise " is increased by concrete and steel building material, closed-in spaces created by high buildings, the motor bicycle on the street, and the irritating radio next door. Does it exhaust the body to hear these noises ? While no final answer can yet be given, the indications of scientific investigation seem to support the protest made by our nerves. A series of experiments with expert typists showed that an increase of one-third in the amount of noise is accompanied by an increase of about one-fifth in the amount of energy expended.

Twelve years before, General Mitchell and Dr. Ludwig Mueller were fighting on opposite sides at Vimy Ridge. When the two former enemies by a happy coincidence met on the platform and very heartily shook hands the immense crowd in the theatre gave expression to their feelings by an outburst of applause.

In the course of his address on " The German Youth Movement," Dr. Mueller said that the spirit of the Conference could be discerned in a remark made to him yesterday, namely, that the world is growing smaller in distance, but larger in ideals. He described the Youth movement, which had had its enthusiastic beginnings in 1905, as a protest against materialism and the too mechanical tendencies and aspects of education, a sort of back-to-nature movement, whose history he traced through its several stages : its development until the War, its revolutionary and communistic phases from 1918 to 1920, and its philosophical period from 1920

to 1925, when it took on a religious character. The films contributed by the German Government, depicting the activities of German youth and the measures adopted for physical health, were then presented and explained.

Saturday, April 13.

Morning Session.

Dr. A. Melville Scott, Superintendent of Schools, Calgary, took the chair and introduced Mr. H. A. Atkinson, Principal of the Industrial Training School at Portage la Prairie, Manitoba, who gave an address on "Leisure and Juvenile Delinquency." It included an extensive and convincing array of statistics showing the evil effects of undesirable types of pool rooms, moving-picture theatres, dance halls, and the like in communities lacking proper facilities for healthy recreation, and the successes achieved by playground associations and boys' clubs in reducing juvenile delinquency.

During the noon hour there was a special showing of a film provided by the courtesy of the French Government and explained by Comte Fleury, of the French Ministry of Foreign Affairs.

Afternoon Session.

This session was presided over by His Grace Archbishop de Pencier. It began with an address by Mr. Frank Milner, official representative of the Government of New Zealand, on "Humanism," in which he laid emphasis on the ideals of liberal culture and the high human qualities developed in the leisure and freedom of school libraries much more frequently than in the severer and stricter discipline of class-rooms and examinations.

The story of the Indian States and their culture was told by Mr. Lawrence F. Rushbrook Williams and illustrated by a number of slides of great beauty, which conveyed a new conception of the history, art, and romantic charm of India in its architecture, the grandeur of its ancient palaces, the strength of its forts, and the life of the bazaars. At the conclusion of the address, Archbishop de Pencier said that it was with a feeling of gratitude that we learned, many of us for the first time, of the extent of the debt which the Empire owes to the Indian Princes.

Evening Session.

The chair was taken by Dr. George M. Wrong, and the Rev. Dr. Leslie Pidgeon, speaking on "The Child and the Cinema,"

urged as a social necessity a careful study of the cinema to the end that the vast educational possibilities offered by this medium should be properly utilised in the interest of education. What was needed was not merely a negative policy of guarding the child from harm. Much good had, no doubt, been done through censorship, and also by legislation regarding the age of children attending picture shows, but society should make a positive use of this highly effective agency of education which made so powerful an appeal to the mind through the eye.

In an address on " The Cinema and its Place in Education," Sir Aubrey Vere Symonds, Permanent Secretary of the British Board of Education, laid strong emphasis upon the power of the cinema to transport vast masses of people to geographical, historical, and romantic regions which they would never know otherwise, and gave figures to show that the weekly attendance at the cinema equalled the entire population of Great Britain. He said that the films shown at the Conference carried with them convincing evidence of their educational value. The exact place which the moving picture is to occupy in educational processes may be a matter for further study, but that it will have its place there is no doubt. The film, said Sir Aubrey, like the printing press, is here to stay.

Sir Rabindranath Tagore, after briefly reviewing his former messages regarding the right use of leisure and his exposition of the basic principles of literature as an art, took leave of his Canadian hosts. In his brief stay he had hardly been able to vivify his schoolbook knowledge of Canada as a geographical fact and realise Canada as a national personality. Clearly, however, the Dominion has the gift of youth, the consciousness of inward growth, and that confidence and trust in herself which should enable her to have trust in other nations. She must solve the race problem, and learn that " even in politics, which is the self-interest of the nation," the sure foundation is " truth, justice, and sympathy in international relations."

The Indian poet then, with a few gracious words, presented to Mrs. Ney a gift of jewels on behalf of himself and other delegates to the Conference, as a mark of appreciation of what had been accomplished there through the efforts of Major F. J. Ney. It was a just tribute, he said, for it was not too much to say that every item and feature of the programme was planned by the Executive Secretary, concerning whose achievement in this respect it had been said by the *Manitoba Free Press* that there was " something akin to genius in its conception and sweep."

This was the last public meeting, and the Conference joined in the hymn " O God, our Help in Ages Past." To quote from a

press comment, "*the strains of the splendid old hymn, strong and confident and unshaken, came like an echo of the poet's friendly message.*"

After this hymn the chairman announced that the public discussions were now completed, and the Conference would sing "God Save the King" as its tribute of loyalty to the Sovereign.

Never was hymn, or the National Anthem, sung more feelingly or more purposely.

Monday, April 15.

In the discussion on "The Influence of the Foreign Film," presided over by Archdeacon Heathcote, no important aspect of the subject was omitted. Special emphasis was laid upon the demoralising character of many pictures exhibited, the influence of the commercial interest and motive in the actual supply, the unsuitability of the foreign film from a national and historical standpoint, and the absence of authoritative control in the interest of education. A series of four resolutions expressed the general opinion of the delegates, a large number of whom took an active part in the discussion.

Monday Evening. The Conference Dinner and Reception.

At the Conference Dinner held in the Vancouver Hotel, at which Mr. J. G. Lister presided, a number of the visiting delegates gave happy expression to their views regarding the outstanding success of the Fourth Triennial Conference of the National Council of Education.

M. Paul Suzor, the French Consul-General, having first spoken of the special place which France had in her heart for Canada, expressed on behalf of all the European delegates their appreciation of Canadian hospitality and congratulated the National Council upon the Conference, the splendid success of which was so largely due to the organising genius of Major Ney.

Mrs. R. C. Boyle, Local Secretary for the National Council, made a presentation to Mr. H. J. Smith, delegate from New South Wales, in honour of his anniversary of fifty years in educational work. Mr. Smith, in acknowledging the gift, spoke of the difficulty of measuring the benefits of the Conference. Spiritual results are hard to measure by ordinary rules. He rejoiced to find in Canada the highest loyalty, the deepest patriotism, and the greatest love for the Empire.

Sir Charles Grant Robertson said that one of the most stimulating experiences he had ever had was the audiences at the

Conference. That, and the public-spirited way in which the Press had assisted, had left upon all the delegates an abiding impression of a great interest in education. The British delegation believed that the national spirit of Canada, conscious of its British heritage of traditions, ideals, and instincts, would ever prove a binding and unifying influence in the British Commonwealth of Nations.

Mr. Ernest Raymond was sure that the British delegates were going home with renewed faith in their ideals, because they had found in the Conference some realisation of them, and with renewed faith in themselves, because they had found here the most exhilarating faith among the people themselves.

Major Fred J. Ney, in a brief final word, spoke with great appreciation of the widespread interest which had characterised the Conference throughout, and in his own name and in the name of the Executive Committee, conveyed the thanks of the National Council to all who had co-operated in making the Conference a success. He laid special emphasis upon the whole-hearted support and assistance rendered by the Press.

The Canadian Singers gave several selections in the course of the evening.

The Conference Dinner was followed by a Reception by His Excellency Viscount Willingdon, Governor-General of Canada, and Viscountess Willingdon.

ADDRESSES

HON. HENRY COCKSHUTT

PROLOGUE: THE PHILOSOPHY OF LEISURE

SIR RABINDRANATH TAGORE

THE spirit of progress is neither moral nor immoral. With equal indifference it uses its efficiency in inflicting as well as in healing wounds, in helping us in a perfect system of robbery, and, at the same time, in a perfect organisation of charity for those who suffer in consequence. Through intelligent dealings with Nature's potentialities, it achieves success, either for torpedoing the world into a blood-oozing abyss of torment or for reclaiming a new world of life from the void.

This realm of progress is described in the Upanishads as Anna Brahma—the infinite in its outer aspect of utility. It has its urge in man for realising the immeasurable in the domain of quantity through an endless process of measurement which is progress. Directly we lose our faith in it through lethargy or diffidence, we lapse into an animal state in this material universe, and fall passively under the law of natural selection.

The rule of natural selection finds its full sway in a close system of life with rigidly limited resources and restricted possibilities. Man broke the prison wall open, declared his sovereignty and refused to be contented with the small pittance originally allotted to him by Nature, just enough to enable him to carry on a perpetual repetition of a narrow programme of life. He unlocked the hidden resources of Nature, utilised them for his own indomitable purpose. This is not materialism; for it is the conquest of matter that has been achieved by the human spirit, which refuses to acknowledge the limits to its power. But the declaration of its right to independence has to be maintained by a vigorously incessant justification, for this independence can never reach an absolute finality. It is but a sailing upon a perpetually widening current of emancipation.

So long as this movement is maintained, which itself is freedom, it gives us the taste of the infinite at every point; but directly we stop, we become the captive of the finite and lose the dignity of our soul, being doomed to stagnation like a river, which in its current

has the symbol of a dynamic eternity, being gagged and bound by the stagnation of a swamp. There are races of men who have allowed themselves to be stranded upon the moveless sterility of their past achievement, a veritable whale on the seashore, and they remain, to the end of their days, the prey of ravenous evils from all sides. This is materialism, an abject allegiance to matter's rule, never rising to the privilege of masterful co-operation with Nature. But this spirit of progress becomes truly materialistic and a menace to man when we are meanly overcome by the profit it promises and ignore its great spiritual meaning—the expansion of power which gives us the divine right to transform this world into a perfect world for man. For then the giant grows weary of the piled up load of its own bigness, with no social purpose to cement it to a unity, no spiritual greatness to support it on its bases; losing its meaning, it begins to suspect truth; beauty to it seems insipid; goodness, weak sentimentalism. Because of its own callous incapacity to respond to the inspiration of humanity it disbelieves it and in terrible fits of fretfulness tries to take suicidal revenge for what it considers to be a deception.

Truth has its other aspect which is described by the Upanishad Vijnana Brahma or Ananda Brahma—the infinite in its aspect of comprehension, its aspects of joy. It is the realm of wisdom and love, where dimension, number, and speed have no meaning, where the value of truth is realised by matured mind through patient devotion, self-control and concentration of faculties. It has its atmosphere of infinity in a width of leisure across which come invisible messengers of life and light, bringing their silent voices of creation.

The process of the packing of fruit gains in merit according to the speed it attains by efficient organisation of work, by economising time through mechanical co-ordination of movements. But an inner quality of perfection, flavour, and mellowness, which may be described as its wealth of personality, is gained by the fruit, not by any impatient ignoring of time, but by surrendering itself to the subtle caresses of a sunlit leisure. And thus we see that the idea of time finds its meaning not as a mere duration of the world-process, but as a vehicle of creative energy. In the Hindu Pantheon, the deity of Time has its other name as the deity of Energy, for we find that time is not merely measured, but it works. We do not know why a certain period of time is necessary for certain changes to happen, why food should not instantaneously be digested, why the mind should at all depend upon time for the assimilation of thoughts. In fact, we can never solve the mystery why there should at all be a process of creation which is a process of time,

a time that ever flows across an infinite leisure like a warm current of a stream across the heart of a shoreless sea.

It is evident that the modern age is riding on a tornado of rapidity, jealously competing with its own past every moment in speed and production. We cannot stop its course, and should not, even if we could. Our only anxiety with regard to it is that we may forget that slow and mature productions of leisure are of immense value to man, for these only can give balance to a bloated accumulation, and rhythm to the life that ever misses its happiness by missing the cadence of chastity in its enjoyment. As I have said in the beginning, all civilisations are living wealths that have been harvested from the deep soil of leisure. They are for conferring honour to our personality at its best worth.

The perfection of our personality does not owe its perfection to qualities that generate cleverness or deftness or even accuracy of observation, or the rationality that analyses and forms generalisations. It depends upon our training in truth and love, upon ideals that go to the root of our being. And these require the ministration of quiet time for their adequate recognition and realisation in life.

A true gentleman is the product of bounteous centuries of cultivated leisure that have nourished into preciousness a vision of honour whose value is higher than that of life itself. When I first visited Japan I had the opportunity of observing there the two parts of the human sphere strongly contrasted ; one, on which grew up the ancient continents of social ideals, standards of beauty, codes of personal behaviour ; and the other part, the fluid element, the perpetual current that carried wealth to its shores from all countries of the world. In half a century's time Japan has been able to capture for herself the mighty spirit of progress which suddenly burst upon her one morning in a storm of insult and menace. China also had had her rousing when her self-respect was being knocked to pieces through a series of helpless years, and I am sure she also will master before long the instrument which hurt her to the quick. But the ideals that imparted life and body to Japanese civilisation had been nourished in the reverent hopes of generations through ages which were not principally occupied in an incessant pursuit of a runaway arithmetic, which had large green tracts of leisure in them necessary for the blossoming of her wisdom. These ideals had become one with the nature of the people, and therefore these people were often unconscious of their preciousness, while they were noisily proud of some culture from a foreign market for which they had to pay in cash, because of its utility, and not in sacrifice which is claimed by a truth that has its ultimate value in itself. It is something like being boastful of an expensive pair of high-heeled shoes

which insult the beautiful contour of the living feet, reached in man through ages of evolution.

We have seen the modern factories in Japan, seen numerous mechanical organisations and engines of destruction of the latest type. Along with them we also see some fragile vase, some small piece of silk, some perfect lyric of bodily movement. Also we have seen these people's expression of courtesy daily extracting from them a considerable amount of time and trouble, their traditions of behaviour, any deviation from which, however inevitable, so often drives them to suicide. All these have come not from any accurate knowledge of things, but from an intense consciousness of the value of reality which takes time for its realisation. What Japan reveals in its skilful manipulation of telegraphic wires and railway lines, of machines for manufacturing things and for killing men is more or less similar to what we see in other countries which have a similar opportunity for training. But in its art of living, its pictures, its codes of conduct, the various forms of beauty, which its religious and social ideals assume, Japan reveals its own personality, which, in order to be of any worth, must be unique. This national personality acquires its richness from its assimilation of some ideal, and not from its possession of some trade secret, some up-to-date machinery of efficiency.

What gives us cause for anxiety is the fact that the spirit of progress occupies a great deal more of our mind to-day than the deeper life-process of our being, which requires depth of leisure for its sustenance. In the present age the larger part of our growth takes place on the outside, and our inner spirit has not the time to accept it and harmonise it into a synthesis of creation. In other words, the modern world has not allowed itself time to evolve a religion, a profound principle of reconciliation that can fashion out of all conflicting elements a living work of art—its society. The creative ideals of life, necessary for giving expression to the fullness of humanity, were developed centuries ago. And when to-day these suffer from some misfit as a result of a constant expansion of knowledge and a variety of new experiences, we fail to adjust them into a comprehensive completeness.

We grow accustomed to a spiritual slovenliness, being constantly familiar with the sweepings of an enormous traffic, with the discarded fragments waiting to be relegated to their proper places, which requires time. And we may say time is money, while we forget to say that leisure is wealth, the wealth which is a creation of human spirit, yet whose material may be money.

Invention, construction, and organisation are spreading fast along the high road of our history, but the creative genius of man is

every day losing its dignity. It accepts cheap payments from the busy multitude, it is engaged in always keeping irreverent minds amused, it makes faces at things men hold sacred, and tries to prove that the ideals of social life which had given us grace, the majesty of self-mastery and the heroism of voluntary acceptance of suffering were for the most part unreal, false coins made current by the weak for the pathetic purpose of self-deception. Compressed and crowded time has its use when dealing with material things, but living truths must have for their significance a full accommodation of leisure. Cramped time produces deformities and degeneracy, and the mind constantly pursued by a frenzied haste develops a chronic dyspepsia. It is ungenerous in its reception of the world, it is irritated with existence. It easily comes to believe that reality is truly represented by nightmare, that nothing but disease is frankly honest in its revelation of the normal, that only the lowest is reliable in its explanation of the highest in a language crudely obscure.

Drunkenness may be defined as the habit of enjoyment forced out through a narrow aperture of sensibility in jets of abnormal acuteness ; and all enjoyment takes a drunken character for those who try to filch it away from the fugitive hours that come jumping to them in a staccato style. They become hopelessly addicted to undiluted sensationalism for their brief moments of recreation, and the literature demanded by them grows bewilderingly turbulent with psychological perversity and intellectual somersaults. Incessantly handling things that have their market price, they lose the judgment of the world of values, the self-luminous truth, the kingdom of personality. They claim explanation from every external fact for its truth in a universe of reality, while they forget that our personality also needs an adequate explanation in a universal truth.

A grain of sand would be nothing if it did not have its background in a whole physical world. The sand is known in its context of the universe where we know all things through the testimony of our senses and through the analytic and synthetic representations made by our reason and imagination. When I say, the sand is, the whole physical world must stand guarantee for its truth.

But where is that guarantee of truth for this personality of mine that has the mysterious faculty of knowledge before which the particle of sand offers its credentials of identification ! There should be no doubt that as all material things have for background the whole physical world, so all spiritual things have behind them the immense background of personality, the knowledge of which, unlike those of others, can only be immediate and self-revealed.

There was a time when man was growing more and more aware of an infinite realm of spiritual personality, the world of value, from which he sought to find the profound meaning of beauty and love, truth and goodness, which inwardly strengthened his faith in the reality of those ideals that gave him no worldly distinction, no special advantage in the struggle for existence ; but, on the contrary, led him to disregard the obstinacy of selfish instincts and made him feel with the surest conviction that what was a loss in the physical and material sense might be a positive gain that could not be defined or proved, but realised. And he went on in his path of deliverance from the narrow bounds of self, of liberation of consciousness in a wide expanse of sympathy. This was the progress towards true civilisation, the process of man's finding himself more and more in a kingdom which he named the kingdom of heaven. It was the unfolding of his divinity where he is one with the Eternal Man, the deepening of his faith in the truth which in him defies death, conquers greed, maintains equanimity in the face of danger and loss ; it is the achievement of the ultimate value of existence, the amassing of the soul's wealth in an exceeding love, the love that finds its inevitable expression in utmost sacrifice, the love that transmutes sufferings into worship, into wisdom, into joy. It is an end for which the greatest of men have spurned wealth and comfort and material power : have suffered insult from their fellow-beings and walked alone through the dark night in unfaltering steps to welcome the sunrise of a luminous revelation of freedom at the end of their journey. And they have cried from the deep of their solitude : Srnvantu visve—hearken to me, Vedaham etam purusham mahantam —I have known the Supreme Person appearing as light across the dark. They could proclaim him, the Person, to the world in an authentic voice of undoubted faith only because they realised the inspiration of a supreme fulfilment in their own personality.

This was an age of the discovery of man by himself, for he had time. And he is still living upon the wealth of ideas that he had gained in those days, and stored. But the faith which helps to make them one with his nature, to flow in his blood, to throb in his heart-beats, to fire his life with the living flame of love, is wearing away every moment under the wheels of the heavily laden car of time. And to-day the ideals of humanity which he still maintains are mere habits acquired from despised centuries, contradicting his theory of life and the intellectual attitude of his mind. He seems to be living in a many-chambered palace, planned and built by masters of an ancient age, the rafters of which he has negligently allowed to crumble and yet the roof continues to protect him, held together by the precarious coherence of the mortar. He has lost the cunning of his

hands that can raise great shelters, he has neglected for long to cultivate in himself the genius of the builder, and therefore he is obliged to live as a mere tenant of the dead.

It is imperatively necessary that man should add at every age a new mansion to his palace in order to welcome with proper ceremonies the new guests who come with gifts that have to be harmonised with his past inheritance. But he has no time. Busy day and night exploring the world, which is non-human, solely for gains that are non-spiritual, his sense of the human reality shrinks into utter insignificance in a world whose pride is in vastness and in which all manifestations are pre-determined in details. He seeks the cradle of all that is great in him, in the lightless nursery of the dust, and mocks himself with a sinister laugh, taking defiant pleasure in self-insult. He allows his freedom to ferment into frothy licence, coarsens his soul into obscenity, smothers with marketable commodities the perspective, the detachment needed for the amplitude of his dignity. And thus obscured, he obscures the vision of his God. For he has no time. He has grown old in spirit, for sharp shocks of quick time bring on the weariness of decrepitude, while unencumbered peace and a large expanse of life is needed for the blossoming of youth—the youth that must not only have the courage to do, the intellect to know, but also the sympathy to understand and the faith to create.

The space enclosed within walls, and the time cornered by the money market, have been appropriated by my business office which there buys and sells, pays and charges rent, by the yard and by the hour. Outside, where is the assembly of stars, undivided space and unclouded time are realised by me through my sense of joy in the boundless. This immensity is superfluous for the purpose of mere physical life, as is proved by the worms that burrow underground. There are also in this world human beings for whom a dearth of sky and close-up time is no privation ; for in them has been killed the mind that cannot live without stretching its wings outside the cage of necessity. It is the tyranny of the ghosts of such dread souls that frightened the poet into the prayer :

" Doom me not to the futility of offering the eternal gifts of joy to the callous."

The realm of this joy has been known to the dwellers in the land of leisure, and they have said magrdhah—covet not, do not nourish the longing for an acquisition which is solely for thee, for isavasyam idam saram—the Supreme Lord dwells in the All ; tena tyaktena bhunjitha—and therefore have thy joy in Him through the sacrifice of self. They have said :

Escha devo visvakarma mahatma sada jananam hrdaye

sannivishtah hrda manisha manasabhiklpto ya etad vidur armtaz te bhavanti.

This is the Divine Spirit, the Great Soul, who is active in the world activities, who dwelleth in the hearts of all peoples. Those who realise Him with a sure comprehension in their heart and mind reach immortality.

This is the realisation through which all our activities, divested of greed, achieve dignified detachment; they lead us to the great souled union with the All and thus to the Truth that knows not death, the death which belongs to the isolated Self.

LITERATURE

LITERATURE

In one of his essays, A. C. Benson says that all the best stories in the world are but one story in reality, the story of an escape, and the imagination, concerning itself with hopes of escape from any conditions which hamper and confine us, is the dynamic force that is transmuting the world. There are those, it is true, who regard literature as in its origin a mere product or even an adventitious by-product of the economic soil in which it grows, and in its uses merely something to amuse an idle hour or to while away the tedium of convalescence. They would probably stare with incredulous astonishment if they were asked to believe that the creators of our literature are as a matter of fact the creators of our civilisation.

In all civilised lands the highways and byways of literature have ever been thronged with eager searchers after the meaning of life. It was necessary in a serious discussion of Literature and Leisure, in order to secure a reasonably adequate treatment of the matter, to deal with it from at least four distinct points of view.

It was necessary, in the first place, to enter the field of philosophy and to examine the meaning of art in general, and of literary art in particular. This task was undertaken by Sir Rabindranath Tagore. In introducing the venerable Indian sage, the chairman, Professor George M. Wrong, of Toronto, enumerated some of the features of Sir Rabindranath Tagore's work in several great lines of art in which he had attained high distinction. He had received the Nobel Prize for Literature ; he had founded the famous school, Shandiniketan, "The Abode of Peace," where both sexes, ranging in ages from eight to twenty-three, met and were taught on perfectly equal terms ; he was pre-eminent in his own language, Bengali, and as a master of the English tongue. Two sentences, the chairman said, had been quoted to him as expressing in simple monosyllables a wealth of meaning :

> *Light of my life,*
> *I shall ever strive to keep my body pure ;*

And again the prayer,

> *That India may be a land where the head is held high*
> *and the mind is without a fear.*

A second point of view is that of the literary craftsman himself, the producer of literature. It was desirable to evaluate the motives and ideals that inspire or should inspire the practitioner of the literary art. This point of view enables the observer to gain an insight not only into the ideals and purposes of the artist but also into the methods and devices employed by him in "heightening our awareness," revealing the significance of things, people, and events, and thus justifying the claim of literature as an indispensable aid in the interpretation of life. The chairman, Dr. Wrong, in commenting upon Mr. Ernest Raymond's achievements in literature spoke of him as a writer of romances, a literary critic, and a playwright, and distinguished also as a speaker of great acceptance to the public.

In the third place, it was thought necessary that the field of English Literature should be surveyed with the view of estimating the influence of public appreciation on the progress of literary art. Sir Archibald Strong's standpoint was that of the historian, the scholar, and the literary critic. The chairman, Mrs. R. F. McWilliams, of Winnipeg, quoting the words of the Son of Sirach, "Wisdom cometh by opportunity of leisure," said that the use of that opportunity in relation to the literature of our own language especially was the subject for the afternoon. In introducing Sir Archibald Strong, Mrs. McWilliams recalled the saying of the mediaeval monk that all minds in the world's history find their focus in a library, that a library is the pinnacle of the temple from which we may see all the kingdoms of the world and the glory of them, and that its shelves are the avenues of time in which the blossoms of all generations are cast down as in a garden of immortal fruit. "We are now," said the chairman, "to listen to a speaker who has made it his life's work to lead the youth of his country into the most beautiful of the paths of that garden."

Finally the attention of the audience was directed to the most practical standpoint of all, that of the educator. Here the purpose was to examine all that had been learned from the philosophy of literary art, the lore of literary craftsmanship, and the erudition of the literary historian, and to consider it all in relation to the methods employed and the results achieved by teachers of literature in the instruction of youth. This task was assigned to Mr. Ernest Raymond, who was described by the chairman, Mrs. McWilliams, as "a writer with a deep love for the language and traditions of our race and with a genius for expression. He was a maker of paths in the garden of literature which the audience had traversed in company with Sir Archibald Strong."

THE MEANING OF ART

Sir Rabindranath Tagore

An immediate consciousness of reality as an end to itself gives us joy, and this joy has its expression in arts. Our wonder in the great mystery that we are in the heart of, all that there is, we proclaim in songs, in pictures, in verses. Our disinterested delight in the mere truth of existence need seek no justification in utility, or in moral benefit; it is as simple as the delight in the consciousness of our own existence. The recognition of this intimate relationship of our own being with anything that is before us we try to make permanent in our art expressions.

Our mind is economical: it dims the light of our vision to its lowest point when there is any monotony in our surroundings or where there are objects before us which do not arouse our interest. In this dusk of obscurity we are unhappy, for it obscures our own self; that is to say, the truth of our own personality is made vague to us in an environment which presents no strong stimulus of reality. We suffer from ennui, which is the desert land of sensibility. There is a perpetual desire in us to become fully aware of ourselves, which is fulfilled when an emotion is aroused in us by any fact that has a special value of reality for ourselves.

In Sanskrit there is a word which means emotion, as well as colour. Emotions give colour to our consciousness; we see ourselves strongly when our mind is excited to any feeling. We tinge the colourless specimens of microscopic objects in order to be able to see clearly. In the same manner we need colour to see ourselves. Our consciousness in its grey pallidness fails to rouse interest in our own existence when it lacks all emphasis of emotion.

This is the reason why all emotions in their purity are truly delightful. The fear of danger has its joy when it does not go to an extreme length of an injury, because it affords to us a strong experience of our own being. In a story of adventure this emotion of fear is utilised to give us delight—there we have excitement without its risk, giving us the opportunity to become aware of ourselves in a pure state of experience, our own reality under a particular condition.

The same is true with regard to all emotions which in the context of our daily life are considered to be undesirable. They are undesirable in their result in fact, but joyous in their result in an ideal world where they are dissociated from the gross contact of fact, where they do not mean any actual hurt to us or to anybody else. All arts have their function in giving us the stimulation of reality which excites our imagination to a consciousness that reveals to us our own personality in a coloured light of emotion.

But this perception of reality has to be disinterested in order to have an aesthetic character. And therefore its world is the world where we become aware of our own being through our consciousness of the pure being in all the other things that call our attention to themselves only for the mysterious fact that they are.

A Chinese friend of mine while travelling with me through the streets in Pekin suddenly with great excitement called my attention to a donkey. It was nothing that could be called particularly beautiful, or rare, it did not symbolise any idea of utility or metaphysical truth, it had no other justification to receive any acknowledgment except its own entity in a world where I myself also have my fellowship of existence with it. Ordinarily a donkey does not have a force of truth for *us*, except when it kicks us or when we need its reluctant service, but then the truth is not emphasised in the donkey itself but in some purpose or some pain in my body. In that case the donkey is merely a fact representing some other fact and can have no place in the realm of art where it must never offer any bribe for its entrance. The behaviour of my Chinese friend at once reminded me of the Chinese poems in which the sense of reality is so simply expressed because of this sensitiveness of the poets to the naked facts of life.

Our natural delight in self-manifestation is often obstructed when insistent purposes become innumerable and intricate, when problems crowd in our path clamouring for attention, and life's free movement is impeded by things and thoughts too difficult for a harmonious assimilation.

This has been growing evident every day in the modern age, which gives more time to the acquisition of life's equipment than to the enjoyment of it. In fact, life itself is made secondary to life's materials, even like the garden buried under the bricks gathered for the garden-house. Somehow the mania for brick and mortar grows, the kingdom of rubbish dominates, the days of spring are made futile and the flowers never come.

Our modern mind, a hasty tourist, in its rush over the miscellaneous, ransacks cheap markets of curios, which mostly are

delusions ; it seldom has the patience and earnestness needed for a comprehension of joyous sympathy. The literature which it produces seems always to be poking her nose into out-of-the-way places for things and effects that are out of the common. She racks her resources in order to be striking, to be amusing, but very seldom convincing and earnest. She elaborates inconstant changes in style, as in modern millinery ; and the product suggests more the polish of steel than the bloom of life.

Fashions in literature that rapidly tire of themselves seldom come from the depth. They belong to the frothy rush of the surface, that boisterously clamours for the attention of the moment. By its very strain it exhausts its development, and with the help of paints and patches produces an up-to-dateness, shaming its own appearance of the immediately preceding date. Its expressions are often grimaces, like the cactus of the desert which lacks modesty in its distortions and peace in its thorns, in whose attitude an aggressive discourtesy bristles up, suggesting a forced pride of poverty. We often come across its analogy in some of the modern writings which are difficult to ignore, because of their prickly surprises and paradoxical gesticulations. Wisdom is not rare in these works, but it is a wisdom that has lost confidence in its natural dignity, afraid to be unnoticed by crowds, and which has for its attraction the extravagant and the unusual. It is sad to see wisdom struggling to seem clever, a prophet arrayed in cap and bells before an admiring multitude.

But through all true arts, literary or otherwise, man has expressed his feelings that are usual in a form that is unique and yet not abnormal. When Wordsworth described in his poem a life deserted by love he invoked for his art the usual pathos expected by all normal minds in connection with such a subject. But the picture in which he incarnated the sentiment was unexpected and yet every sane reader acknowledges it with joy when the image is held before him of

> A forsaken bird's nest filled with snow
> 'Mid its own bush of leafless eglantine.

On the other hand, I have read some modern writing, I believe in the language of my own province, in which the coming out of the stars in the evening sky is described as the sudden eruption of disease in the dropsical body of darkness. I hope I shall not be contradicted when I say that the appearance of the stars does not usually produce in our minds any suggestion of a hospital ward of infectious diseases. The writer seems afraid to own the feeling of a cool purity in the star-sprinkled darkness, which is usual, lest he should be found out as commonplace. From the point of view of

realism the image may not be wholly inappropriate, and may be considered as vigorously virile because of its unshrinking incivility. But this is not art; this is a scream for arousing the inattentive, like the convulsive advertisement of the modern market that exploits mob psychology against its deafness.

There is a great amount of dexterous activity in some phase or other of the present-day art producing novelty in order to poke out into a sudden glare the sensation of the unaccustomed. The fact seems to have been ignored that the ever-new is revealed in the heart of the ever-old to those who have the sensitive vision of the young; and all true-born artists have the divine gift of youth. When we find that the literature of any period is laborious in the pursuit of this spurious novelty in its manner and matter, we must know that it is the symptom of old age, of anaemic sensibility, which seeks to stimulate its palsied taste with the pungence of indecency and the tingling touch of intemperance. It has been explained to me that these symptoms mostly are the outcome of a reaction against mid-Victorian literature which developed a mannerism too daintily saccharine, unmanly in the luxury of its toilet and over-delicate in its expressions. It seemed to have reached an extreme limit of refinement which almost codified its conventions, making it easy for the timid talents to reach a comfortable level of literary respectability. This explanation may be true, but, unfortunately, reactions seldom have the repose of spontaneity: they often represent the obverse side of the mintage which they try to repudiate as false. A reaction against a particular mannerism is liable to produce its own mannerism in a militant fashion, using the toilet preparation of the war-paint, a deliberately manufactured style of primitive rudeness. Tired of the elaborately planned flower-beds, they proceed with grim determination to set up everywhere artificial rocks, avoiding natural inspiration of rhythm in deference to a fashion of tyranny which itself is a tyranny of fashion. The same herd instinct is followed in a cult of rebellion as it was in the cult of conformity, and the defiance which is a mere counter-action of obedience also shows its obedience only in a defiant fashion. Fanaticism of virility produces a brawny athleticism meant for a circus, and not that natural chivalry which is modest but invincible, claiming its sovereign seat of honour in all arts.

Literature as an art expresses the responses of the human mind to all the stimulus of the personal world of man. The cuckoo of ornithology exclusively belongs to the bird-world, it merely satisfies my curiosity; the Cuckoo of Wordsworth's poem represents a reality which is personal to me; it is not for laying speckled eggs or bringing up progeny vicariously, but for its important function in

giving me pleasure. In fact, it has more of myself in it than of the cuckoo. I know the line of a song, sung by some primitive folk in our neighbourhood, which I translate thus : "My heart is like a pebble-bed hiding a foolish stream." The psycho-analyst may classify it as an instance of repressed desire and thus at once degrade it to a mere specimen advertising a supposed fact, as it does a piece of coal suspected of having smuggled within its dark the flaming wine of the sun of a forgotten age. But it is literature, and whatever may have been the original stimulus that startled this thought into a song, the significant fact about it is that it has taken the shape of an image, a creation of a uniquely personal character. The facts of the repression of desire are numerously common ; but this particular expression is singularly uncommon. The listener's mind is touched, not because it is a psychological fact, but because it is an individual poem, representing a personal reality.

But this is not all. This poem no doubt owed its form to the magic touch of the person who produced it ; but at the same time with an utter gesture of detachment, it has transcended its material —the emotional mood of the author. It has gained its freedom from any biographical bondage by taking a rhythmic perfection which is precious in its own exclusive merit. There is a poem which confesses by its title its origin in a mood of dejection. Nobody can say that to a lucid mind the feeling of despondency has anything pleasantly memorable. Yet these verses are not allowed to be forgotten, because directly a poem is fashioned, it is eternally freed from its genesis, it ignores its history and emphasises its independence. The sorrow which was solely personal in an emperor was liberated directly it took the form of verses in stone ; it became a triumph of lament, an overflow of delight hiding the black boulder of its source. The same thing is true of all creation. Neither the form nor the quality of a dew-drop can be explained by its constituent gases which have a burning quality ; it is a perfect integrity that owed no debt to its parts, has no filial memory of its parentage.

When I use the word "creation," I mean that through it some imponderable abstractions have assumed a concrete unity in their relation to me. Its substance can be analysed, but not this unity which is in its appearance. No one can ever find out through dividing and measuring why water at all is water to me. The mystery becomes all the more poignant when we find that while we pry into its contents, it hastily disappears, leaving intact all its parts. Literature as an art offers the same mystery which is in its unity.

We read the poem

> Never seek to tell thy love,
> Love that never told can be ;
> For the gentle wind does move
> Silently, invisibly.
>
> I told my love, I told my love,
> I told all my heart ;
> Trembling cold in ghastly fears,
> Ah, she did depart.
>
> Soon as she was gone from me
> A traveller came by ;
> Silently, invisibly,
> He took her with a sigh.

It has its grammar, its vocabulary. When we divide them part by part and try to torture out a confession from them, the poem which is one departs like the gentle wind, silently, invisibly. No one knows how it exceeds all its parts, transcends all its laws, and communicates with the person. The meaning which is a unity is an eternal wonder.

As for the definite meaning of this poem, we may have our doubts. If it were told in ordinary prose, we might feel impatient and be roused to contradict it. We would certainly have asked for an explanation as to who this traveller was and why he took away love without any reasonable provocation. But in this poem we need not seek for an explanation unless we are hopelessly addicted to meaning collection, which is like the collection mania for dead butterflies. The poem as a creation, which is something more than as an idea, inevitably conquers our attention ; and any meaning which we feel in its words is like the feeling in a beautiful face of a smile that is inscrutable, the smile that leaves its own signature in a suggestion elusive and yet profoundly satisfactory.

The question may be asked, What is the difference between the unity which is an ordinary table and the unity which is a beautiful poem ? The answer is that the unity as a table speaks to me of a utility, the unity as a poem speaks of itself ; it does not have to barter its usefulness in order to buy admission to our attention. It finds its immediate entry there unquestioned, having a passport inseparable in its perfect harmony or in its character. Character is comprehended in a particular proportion of some qualities, in a special grouping of some aspects which give it an irresistible impetus. The combination it represents may be uncouth, unfinished, discordant ; yet it has a dynamic vigour in its totality

owing to an unstable equilibrium, and it finds no delay in establishing its claim, often against our wishes or the assent of our reason, to an undisputed recognition. An avalanche has a character in its massive movement evolving its own shape and course, in the forcible suggestion of its possibilities that cannot be calculated.

I have said that the immediate consciousness of reality in its purest form, unobscured by the shadow of self-interest, gives us joy, as does the self-revealing personality of our own. What in common language we call beauty, which is in harmony of lines, colours, sounds, or in grouping of words or thoughts, delights us only because we cannot help admitting a truth in it that is ultimate. "Love is enough," the poet has said; it carries its own explanation, the joy of which can only be expressed in a form of art which also has that finality. We love our own self, because in it we are ever conscious of a unity which may not be beautiful or good or strong, but is undoubtedly real. Our love for others radiantly reveals the reality of its objects, though these may lack qualities that are valuable or brilliant.

The value of him who has not reached for me the luminous stage of reality is only judged by his ability to satisfy my curiosity to know, or to be exploited for some gain, for some service that I desire. My friend is real to me, but not my slave. In my friend I realise myself, or in other words, an expansion of my own reality. In a slave we miss the full significance of reality, and therefore joy; in a friend we find it. This is the meaning underlying the spiritual message of love proclaimed by all prophets which has the guidance for us from the unreal to the real, from the darkness that obscures to the light that reveals. The fact that we exist has its truth in the fact that everything else does exist, and "I am" in me crosses its finitude whenever it deeply realises itself in the "thou art." This crossing of the limit produces joy, the joy that we have in beauty, in love, in greatness. Self-forgetting, and in a higher degree self-sacrifice, is our acknowledgment of this our experience of the infinite. This is the philosophy which explains our joy in all arts, the arts that in their creations give us an intense touch of the unity which is the unity of truth we carry within ourselves.

The only evidence of truth in arts is when it compels me to say, "I see," the proclamation of the "I am" of its discovery that "thou art." It does not matter if that evidence of its existence is borne out or not by nature. It is needless to say that art creations are no mere repetitions of nature. The truth they represent belongs exclusively to the creative life of man, his imagination, which only has the power to see in the realm of aesthetics. Their materials are accepted from Nature, but these materials would obstruct our vision

if they obstinately maintain their unmodifiable character. They must ungrudgingly submit themselves to be transformed by the artist, Man, who has the godly freedom from the compulsion of necessities, who builds his paradise of dreams, so that he himself can see it and say that it is good.

In the Upanishad it is said in a parable that there are two birds sitting on the same bough, one of which feeds and the other looks on. This is the imagery of the mutual relationship of the infinite being with the finite self. The delight of the bird which looks on is great, for it is a pure and a free delight. There are both of these birds in man himself, one busy with its needs, and the other with its joy of vision. The latter has its activity in art, which represents not the good, not the beautiful, but the real, the manifest.

A child comes to me and commands me to tell her a story. I tell her of a tiger which is disgusted with the black stripes on its body and comes to a frightened servant demanding a piece of soap. The story gives my little audience immense pleasure—the pleasure of a disinterested vision—and her mind cries out, " It is there, for I see." She knows a tiger in the book of natural history, but she sees the tiger in this story of mind. I am sure that even this child of five knows that it is an impossible tiger that is out on its untigerly quest of an absurd soap. The delightfulness of this tiger for her is not in its beauty, in its usefulness, or in its probability ; but in the undoubted fact that she can see it in her mind with a greater clearness of vision than she can the walls around her, the walls that brutually shout their evidence of certainty which is mere circumstantial. The tiger in the story is inevitable, it has the character of a complete image, which offers its credential of truth in itself, not in any corroborative testimony from outside. The listener's own mind itself is the eye-witness, whose direct experience could not be contradicted. A tiger must be like every other tiger in order that it may have its place in a book of science ; there it must be a commonplace tiger to be at all tolerated. But in the story it is uncommon, it can never be reduplicated. We know a thing because it belongs to a class ; we see a thing because it belongs to itself ; not because of its success in self-identification, but because of its distinct individuality.

Things are distinct not in their own essence, but in their appearance ; or, in other words, in their relation to one to whom they appear. This is the realm of art, which in its creation gives response to the inspiration of reality. Truth is the infinite pursued by metaphysics, facts are the finite pursued by science, while reality is the definition of the infinite which relates truth to the person, and it is revealed by art. Its rhythmic limitations are like a perfect form

of a lamp which gives a distinct character to the light it holds, revealing something indefinable by making it definite.

The question may reasonably be asked as to what place music occupies in my theory that art is for giving expression to our sense of reality. Let me quote from another paper of mine dealing with this subject.

" Music is the most abstract of all arts, as mathematics in the region of science. In fact, these two have a deep relationship with each other. Mathematics, as the logic of number and dimension, is the basis of our scientific knowledge. When taken out of its concrete associations with cosmic phenomena and reduced to symbols it reveals its grand structural majesty, the inevitableness of its own perfect concord. But there is not merely logic, but the magic of mathematics which works at the realm of appearances, producing harmony of unity, the cadence of inter-relation of the parts bringing them under the dominion of the whole. This rhythm of harmony has been extracted from their usual context and exhibited through the medium of musical notes. And thus the pure essence of expressiveness in existence is offered in music. In sound it finds the least resistance, having a freedom unencumbered by the burden of facts and thoughts. This gives it a power to arouse in us an intense feeling of reality ; it seems to lead us into the soul of all things and make us feel the very breath of inspiration flowing from the supreme creative joy.

" In the pictorial, plastic, and verbal arts, the object and our feelings with regard to it are closely associated, like the rose and its perfume. In music the feeling, distilled in sound, becomes itself an independent object. It assumes a tune-form which is definite, but a meaning which is indefinable and yet grips our mind with the sense of absolute truth."

The enchantment of rhythm is obviously felt in music, the rhythm which is inherent in the notes and in their grouping. It also gives life to poetry and other arts. It is this magic of mathematics, this rhythm which is in the heart of all creations, which moves in the atoms and in its different measures fashions gold and lead, the rose and the thorn, the sun and the stars. These are the dance-steps of number in the arena of time and space, which weave the maya of appearance, the incessant flow of changes that ever is and is not. It is the rhythm that churns up images from the vague, which in themselves are intangible and elusive. We see the bird, not the substance which can be analysed, not the atoms which can be numbered and weighed, but an impalpable unity in the impalpable boundaries of time and space. We know not what it is—and yet we know it, as we know our own selves, better than what are its atoms

and substances. This is maya, this is the art in creation, and art in literature, which is in the magic of rhythm. And must we stop here ? What we know as intellectual truth, is that also not a perfect rhythm of the relationship of facts that produces a sense of convincingness to a person who somehow feels sure that he knows the truth ? We believe any fact to be true because of a harmony, a rhythm in reason, the process of which is analysable by the logic of mathematics, but not its result in me, just as it can count the notes but cannot account for the music. The mystery is that I am convinced—this also belongs to the maya of creation, whose one important indispensable factor is this self-conscious personality that I represent. And the other ? I also believe it is a self-conscious personality which has its eternal harmony with mine.

THROUGH LITERATURE TO LIFE

Ernest Raymond

MY subject is "Through Literature to Life," and I would approach it like this.

Here are two things, yourself and the world's literature.

If you approach the world's literature in the desire to get into communication with it, what is it that you should expect it to give you? Entertainment? No, not primarily; there will be, and should be, times when it is nothing less than dynamite to your complacency, an uncomfortable, disturbing factor, a solvent to old assents and easy inertias, a destructive force that leaves you with much to repair or build anew. So entertainment is not the primary thing you expect from it. Sometimes you will expect from it discomfort and, by the same argument, it can't be relief and solace. These gifts often it will deal to you, but by no means always. And it cannot escape, as some have said. An escape from the brutalities of the real world to more perfect realms of the imagination, where the women are more fair and the men more heroic, and love lasts, and children are grateful, and justice is done by the good? By heavens, no! Not that! Not for adult souls. This for the children perhaps; and for those in the ante-rooms of literature, but not for those who desire to approach the presence.

What is it, then? Simply this, and exactly this: that you may win through it to larger and larger life.

What is Life? Life, says an old definition, is conscious contact with environment. We are more and more alive in so far as we are in touch with the larger and larger environment.

A tree is alive because its roots are in active contact with the soil, drawing from its richness a substance that can transmute into expressions of its own, and because its branches are at the same employ with the transient sunlight and the environing air. But it is fettered to a limited environment. A bird, in contrast, is much more alive, can move and see and sense the wind; daily it can establish communication with new things. It knows what lies behind the hill, and the warm places of the south. It can apprehend

the insect on the stream, the love-song of its mate, and the helplessness of its young. And, climbing to Man, you find him—what but a mass of contacts, an instrument alive to countless things to which lower organisms are dead! To his natural powers of apprehension he has added by a thousand mechanical devices the means to establish contact with immeasurable heights and depths. He is *en rapport* with the universe. He is, or ought to be, hugely, gloriously alive. And far the greatest of these devices for increasing life is the written word, whereby he sets up communication with the master spirits, seeing with their keener eyes, hearing with their livelier ears, thinking with their subtler brains, feeling with their larger hearts, and touching God on their wings.

Of the environment that awaits us in the world what can equal the recorded experiences of the grandest, the pioneering souls? If we neglect it we shall fail at several points to come alive. And it is a terrible thing to be partially dead.

Literature, then, because it is the recorded experience of the grandest souls, makes us not only feel about more things but feel more about them. Or, as the same idea has been well phrased, it "heightens our awareness." It reveals the significance of one object after another; and with every new significance thus revealed to us we are larger men—men of more penetration, more sympathy, and more reverence. And after it has done this kind office for us a few thousand times, lo! we find that we are doing it for ourselves without the aid of literature; we find we cannot look upon any object without, conseiously or unconsciously, piercing our vision right through it to thoughts, implications, references, relations, that, a year or two before, we should never have glimpsed behind such a dull object. Dull—that's the point! It would have been dull before literature gave us this eager awareness; it is thrilling now. It would have been a solid, opaque thing in those old days; it is rarefied and diaphanous now. We, too, have become poets and interpreters.

We have become awake and aware; and to be awake and aware is to be alive, while to be asleep and unaware is to be dead. This being indisputable, it is obviously true that to become more and more awake is to become more and more alive; which vivification, as we protest again and again, is the gift of literature—this, and not entertainment, solace, relief or a drugging anaesthetic. (Fancy regarding literature as an anaesthetic—as quite fifty per cent. of readers do—when its main purpose is the direct opposite, to heighten our aesthesia! Aesthesia is only the Greek word for perception, sensibility; and it is no uncommon thing to hear people, who are very ready to speak of their aesthetic appreciations, argue as if their beloved poems and novels were their favourite anaesthetic.)

Now let us take the first half of our text: "Literature makes us

feel about more things." Here is a small example of what I mean. I am going to quote you a poem by a modern American authoress, and I will guarantee that not one of you, though daily as you walk to your work you have passed the trees at the pavement's edge, would have thought the thought contained in this poem unless the poetess had enriched you with it. I'm sure I shouldn't have perceived it. And yet here, beautifully imprisoned in twelve short lines, is a sad indictment against one of the damaging mutilations of our present urban civilisation. The poem is called "City Trees," and is by Edna St. Vincent Millay.

The trees along this city street,
  Save for the traffic and the trains,
Would make a sound as thin and sweet
  As trees in country lanes.

And people standing in their shade
  Out of a shower, undoubtedly
Would hear such music as it made
  Upon a country tree.

Oh, little leaves that are so dumb
  Against the shrieking city air,
I watch you when the wind has come—
  I know what sound is there.

Now, can you feel much about bread-crust and sheets and blankets? "No, on my soul, no!" Then you are less awake to the wonders of everything than Brooke. Listen:

I have been so great a lover . . .
Shall I not crown them with immortal praise
Whom I have loved, who have given me, dared with me
High secrets . . .
So, for their sakes I loved, ere I go hence, . . .
And to keep loyalties young, I'll write those names
Golden for ever . . .
These I have loved:
White plates and cups, clean-gleaming,
Ringed with blue lines; and feathery faery dust;
Wet roofs, beneath the lamplight; the strong crust
Of friendly bread; and many-tasting food; . . .
Then, the cool kindliness of sheets, that soon
Smooth away trouble; and the rough male kiss
Of blankets . . . the keen,
Unpassioned beauty of a great machine;
The benison of hot water; furs to touch;
The good smell of old clothes; and other such . . .
  Dear names,
And thousand other throng to me!

About sunsets and roses and moonlit glades and little children and partings and death we can all feel ; the above are two examples—the first that occur to me—of how literature takes things that are normally commonplace, and makes us feel about them too. The final result of literature's education is, undoubtedly, to make us see thrilling significances in every single thing in the universe ; which happy condition always seems to me to outbalance the frictions and woes of life by a very creditable margin.

Having glanced at the meaning of the sentence, " Literature makes us feel about more things," let us pass on to its successor, " and it also makes us feel more about them." I suppose that if there is any one question by which we can test the greatness of a piece of literature it is this : " Has it made us feel more deeply about something which disturbed us but little before ? " Every novel, drama, or poem must submit itself to this trial if it claims admission into the ranks of " great " literature. I examine my memory for novels of recent publication which have thus enlarged my compassions, and three candidates at once present themselves for election to the shelves of honour. Surely there can be little question that Sinclair Lewis has written two big novels in " Main Street " and " Babbit." All the time I was reading them I received the impression that he had been really hurt by the stupidity of the things he was satirising ; and it is probable that the greatest literature, let it take what form it likes—laughter, burlesque, bitterness, savage denunciation—must spring, in the last analysis, from the hurt of a highly sensitised soul. In " Babbit " the author was really wounded by the aridity and essential failure of the life of an outwardly successful big-business man ; by its loss of all the lovelier things that the spirit can enjoy ; by the hunger, dissatisfaction, and restlessness that this loss involves ; and by the pathetic gropings after beauty that its secret heart must know.

So also in " Main Street " ; he was wounded by the shallow vulgarity, the blind self-confidence, of a typical Middle Western town, and he was compelled to write this merciless book if he was to ease his hurt.

The third book that persists in its claim to be regarded as an enlarger of my compassions is Theodore Dreiser's " An American Tragedy." Now, here is a book that instances a truth which we shall shortly propound with some passion : namely, that real literature has not necessarily a great deal to do with correct prose and good " style "—so it be the outpouring of a fine mind, deeply moved. If " An American Tragedy " be a masterpiece, it is the worst written masterpiece that has ever made a compositor say : " Why, I could write better English than this myself." But in

this turgid medium Theodore Dreiser has given us—what? I don't know—just a terrible piece of life—the story of a boy whom we shall all of us probably pretend to despise, but whom we shall know in our inner hearts to be a portrait of ourselves. To an easy judgment he is an odious little snob and time-server; and through a succession of tiny chances he is led—always as a result of faults that are common to us all—to murder and the electric chair; and yet, as I see the last of him, I forgive him everything, because he is so palpably my brother. I think as I close the book: "There, but for better luck, goes myself."

But this idea that literature makes us awake and aware to the things that surround us, and then intensifies our feelings about these things, I can instance better from poetry, from little things. Few of us are unmoved by a linnet's singing, but which of us, until the poet has touched our lazy hearts, is carried by it to such a thought as Flecker trembled on when he wrote:

A linnet who had lost her way
Sang on a blackened bough in Hell
Till all the ghosts remembered well
The trees, the wind, the golden day.

At last they knew that they had died
When they heard music in that land,
And someone there stole forth a hand
To draw a brother to his side.

All of us like blue flowers and the sight of the merlin flying in the sky, and the rime that lies on the trees in winter or the light that falls on a bee's wings in a summer sunset, but which of us feels so intensely the beauty of these things that we consider them to have established the credit-balance of life, paid in full measure for all its pains and justified the ways of God to men? And yet this, I take it, was what Ralph Hodgson meant when he wrote "After."

"How fared you when you mortal were?
What did you see on my peopled star?"
"Oh, well enough," I answered her,
"It went for me where mortals are!

"I saw blue flowers and the merlin's flight,
And the rime on the wintry tree,
Blue doves I saw and summer light
On the wings of the cinnamon bee."

Many of us have laughed at the well-known triolet, "Why do you walk through the fields in gloves?" but have we felt its deep feeling

for so simple a thing as the touch of the wild grasses on the hand—which is the essence of the poem, its hurt, its indignation.

> Why do you walk through the fields in gloves,
> Missing so much and so much ?
> O fat white woman whom nobody loves,
> Why do you walk through the fields in gloves,
> When the grass is soft as the breast of doves
> And shivering-sweet to the touch ?
> Why do you walk through the fields in gloves,
> Missing so much and so much ?

Then romance lies behind everything in the world—everything from the largest to the smallest, from the sublimest to the most ridiculous, from the loveliest to the ugliest. That is what we have arrived at. We are agreed that literature, once it has revealed its full message to us and we, surrendering to it as the life-giver, have attuned our ears to its remotest over-tones, will flood all things with significance. Thanks to the vision it has given us, nothing now is prosaic or unromantic ; our eyes are wide, wide open ; no longer are we on the mental level of the film-goer who limits romance to the moonlight on the lake or the coming of young love, but we see it, without effort or strain, in the commonest, aye, the dirtiest of everyday things. Schopenhauer phrases it thus : " If the subject be in a receptive mood, almost everything now falling within his apperception will begin to speak to him, *i.e.* to create in him a vivid, penetrating, and original thought. Hence at times the aspect of an unimportant object or event has become the germ of a great and beautiful work." And Baudelaire : " In certain almost supernatural states of the soul, the depths of life reveal themselves completely in anything that may happen to meet the eye, no matter how commonplace such a sight may be. It becomes the symbol."

Do you know, it is a common experience for a novelist to be asked, " Aren't you afraid you'll one day have nothing more to write about ? Won't your subject-matter give out ? " And the novelist, if he is a real novelist, and not just an entertaining plot-contriver, stares in amazement. He knows that his great trouble is that there is insufficient time, and that he has insufficient energy and certainly insufficient ability to write all that he sees. He wonders why his questioner never asks of a painter, " Aren't you afraid that one day you'll see nothing more to paint ? "

I make the claim that the first object on which our eye falls can, once we have these powers of vision, be seen as the focus of all the thoughts that the world holds. From this focal point we

could, had we the knowledge, work our way over the entire history of the universe, and, had we the mystical experience, rest finally in the eternal. There is no " particular " incident behind which the universal truth cannot be glimpsed, no finite object behind which the infinite cannot be felt, no temporal movement through which the eternal stillness cannot be reached. And is not this to find the sublimest romance everywhere ?

I will test it. As I stand here I look up, and the first thing I see is an electric bulb, up there in the batten-lights. It is an ugly, standardised thing : and, to be frank, it's rather garish. Now let me try to put down the train of thought it sets moving in me. " Artificial light—why, it was True Man's first conquest over nature ; he and he alone discovered fire and staked out his squatter's rights in the surrounding darkness ; and, by heaven ! now I come to think of it, this, his first invention, has not only been the probable cause of his survival, but is forever the perfect symbol of all that he has done, and all that he can ever do—though he attain the end of knowledge and find God. Extending ever further and further outward his squatter's rights in the darkness ! And strange ! strange ! now I come to think of it, this first creative act of True Man is identical with the first creative act of God. Does this mean that it is the same creative power at work ? . . . Oh, the unsurpassable beauty of the opening to the vast Bible story : never again will such a majestic opening be possible to man. It is done once, and done forever. ' In the beginning God created the heaven and the earth. And the earth was without form and void ; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light.' To meditate on it for a few moments is to find that it is almost too beautiful to be borne. ' In the beginning God.' Curiosity seizes me. How does the vast story end ? I cannot say off-hand what are the closing words of the Bible. Are they worthy of this ; do they stand on this topmost summit ? Let me look and see. ' He which testifieth of these things saith, surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.' Wonderful close ! Wonderful answer to that opening, ' Let there be light.' Even to those who cannot accept all the claims of Christianity, it is the only perfect close to the vast story here set forth ; while to those who accept all, it is unspeakable in its beauty. . . . Where were we ? Oh, yes ; we were thinking of an electric bulb."

Try it for yourself. What are you looking at now ? A page torn from a book. Consider its implications. The paper on which it is printed : how strange that the Chinese should have invented

paper a thousand years before it reached Europe! And to think that these letters which the compositor has set in type were invented by the Phoenicians who, as we are so fond of telling our children, came trading for tin in the Cornish creeks! I suppose, being keen business men, they had to invent something for registering their trade. Really, when I begin to think about these printed letters, I can see that the whole of known history is concealed in them. The Greeks adopted them from the Phoenicians, and then the Romans had a hand in altering them, and then the monks of the Middle Ages, labouring on their manuscripts, created out of the old capitals the running hand which, for the printer, has become these little letters. But the capitals; they are no different from those on the Roman monuments to-day. And the language that these letters and words are building up for me to read—why, the whole of known history is in that, too! The Saxons and the Vikings brought it from their Scandinavian creeks, and the Normans came and emptied into it a gracious cargo of Romanesque words, wherein lies all the story of Imperial Rome; then the Renaissance poured the Old Classical World over it again, and the New Science chiselled out of its riches innumerable new words of remarkable lucidity and precision. The loyalists of Virginia and the pilgrims of New England carried it to the New World, where nowadays, a young, vigorous, creative nation is busy enriching it with new words full of life and energy. Probably since the future greatness of the world will lie about the Atlantic and the Pacific, it is the universal language that, one day, all nations will speak.

You see? We cannot escape romance, even though we lower our gaze from the skies and let it fall on a page of literary criticism.

I hope I have made my point: that your eye cannot fall on anything, be it ever so small, without its being a potential crystal in which the whole of Romance can be seen. Romance is everywhere. "Lift the stone and you shall find me. Clear the wood and there am I." And when literature has brought us to that knowledge, it has brought us gloriously, thrillingly alive.

LITERATURE AND LEISURE

Sir Archibald Strong

BEFORE I begin my address I should like to offer a word of explanation. I find that to it I appended a short paragraph in praise of the contemporary English novels and novelists. I did this before I knew that I should have the privilege of speaking from the same platform with one of them and have the pleasure of hearing him speak, and I shall repeat my words when I come to them with the more gusto because this tribute to himself, as the last speaker of this afternoon knows, was not originally appended with any personal intention.

I have been asked this afternoon to speak on "Literature and Leisure," and I would ask you to consider with me the meaning of leisure and the part it plays in the life of man.

Time, one would suggest, is common to animals and to all types of man, including the savage, noble or ignoble: whereas leisure is the peculiar property of civilised man, and is indeed the first condition of civilisation. Time is a jungle in which every variety of life may range at will: leisure is an area reclaimed from that jungle by those who are determined that life shall not only exist but shall have meaning, and progressive meaning. A monkey may well have a real, albeit dim, conception of time as a something which punctuates his banquets of nuts or his uneasy slumbers amid the tree-tops: but of leisure he can have no conception, and he can therefore have no conception of art—unless it be, perhaps, of the art of cracking his nuts supremely well, or of slumbering sufficiently unsoundly to foil the midnight onslaught of his enemy. For civilised man, or for man beginning to be civilised, leisure may mean various things, according to the end for which it is employed. At its lowest, it is an opportunity for those refinements which grace the form, or for those sports which quicken the pulse of life: at its highest, as employed by the great artists or poets or musicians or mystics, it becomes the bridge between time and eternity.

It is precisely what man likes to make of it: and the divers

uses to which it may be put by divers men may be illustrated by an Eastern fable which I owe to Victor Hugo. One day the Devil challenged God to a contest in which each was to take the other's work and try to exalt and transform it. God scornfully assented, and granted him whatever portions of the Divine handiwork he chose to demand. The Devil asked for the most wondrous portions or attributes of each animal—the horse's head, the antlers of the antelope, the tiger's leap, the lion's mane, the eagle's wings. The Devil took all these and laboured hard and fiercely upon them in his secret forge. He then produced the result, and lo! it was but a grasshopper. Nobody wondered much, for such abortions were common upon the anvils of darkness. The Devil's only offering to God, for His creative act, was a spider; but God took the spider and flung it up against the blackness, and there it rayed out into space, and its belly and limbs waxed golden, and it became the all-glorious sun. Thus some have leisure given them in ample and splendid measure, and the result, in their hands, is an abortion. Others, out of a twisted and scanty allowance of it, granted them grudgingly by life, fashion that which gladdens the world with the ever-living sunlight of art.

Leisure is commonly set in opposition to work, and in many cases the opposition is a real one. To most men, leisure probably means relief from labour. This relief is sometimes negative and destructive, as when a man uses his leisure to drown the tedium of work in drugs or drink; sometimes it is neutral, as when he seeks relaxation from work in sport; sometimes it is positive, dynamic, creative, as when a Burns or a Clare devotes the scanty and precious intervals between toil and slumber to the making of imperishable song. I shall try to show a little later that even that leisure of which the employment falls short of creation, and consists merely of the reading of great literature, is still dynamic, in so far as it furthers "the general deed of man." Those who love art in any of its forms and devote their leisure to the mere enjoyment of it are actually partners with the artist himself, and are necessary to his existence, and therefore to the existence of civilisation in one of its highest forms.

It is directly pertinent to our present subject to point out that Time and its uses—leisure as a special variety of time is of course herein included—have a special significance for the higher kind of Western man, a significance quite different from that which they possess in certain philosophies deriving from the East. Eastern fatalism, in relation to time, as to the fruits of time, spells acceptance and indifference; but Western man at his highest and most typical claims the power not merely to accept life, but to further it, and

in some sense to mould and control it. Toward this end, time is the all-important means and to the typical man of the West—Faustian man, as he has been called by Spengler—it is not an illusion but a reality, a reality infinitely precious, which we will not merely endure, but will use for the sake of life and of that which will heighten and ennoble life. Were he put to the choice, he would reject the Kantian conception according to which time ranks as a mere form of perception, and would rather regard it with Bergson as a reality conditioning the very possibility of creative evolution. Seen in this light, leisure, the fragment split from time by man for his own free use, would seem his most precious means of reaching ambrosial heights of possible acquisition.

> Where souls of men with soul of man consort,
> And all look higher to new loveliness
> Begotten of the look.

This is the case with the vast class of human beings with whom leisure must be regarded as a thing separate from their daily work. With very many of these, as I have suggested, it becomes actually a thing reclaimed from work, and put to more precious uses than the daily work of most men can supply. With a certain favoured class, however, leisure and work, by these men's free volition becomes one, and are turned to the highest creative ends. To the creative artist leisure, which myriads have in abundance and turn to mere futility and waste, is a thing beyond measure precious, the means by which his genius is freed from dumbness and slavery and empowered to accomplish its true end. So precious a thing is leisure to the poet that some poets have fought for it fiercely, and have even starved in the effort to achieve it; to others it has been vouchsafed, ready-made by fate. It is worth glancing at the case of a certain poet of the last-named class, and consider the spirit in which he accepted this largesse of leisure, and noting, too, the end to which he turned it. In Milton's case, fate took the form of a kindly and understanding father, who saw that the antipathy of his son to money-getting pursuits was something utterly different from mere idleness. It was through the discernment of this somewhat unusual Puritan that John Milton was able to spend seven years in close, if not academically orthodox, study at Cambridge and to dwell for a further seven years in his father's beautiful home in Buckinghamshire, employed upon nothing save study, quiet communing with nature, and poetic creation. The use to which he put this gift is best declared in his own immortal words—those in which he chronicles his resolve, "by labour and intense study, which I take to be my portion in life, to have

something so written unto later times as they would not willingly let it die."

Before and during Milton's day leisure for creation was often ensured to the poet through the munificence of a patron ; but literary patronage of the old style may be said to have died when Samuel Johnson issued his famous and scornful letter to Chesterfield, and wrote the following couplet :

> Yet mark what ills the scholar's life assail,
> Toil, envy, want, the patron, and the jail.

In later days happy was the poet whom an accident of birth set free from money-getting drudgery to follow the imperious instinct of his genius. Shelley, Byron, Browning, and Swinburne were all blessed after this fashion. Others for the mere lack of this thing that millions squander, have perished, obeying their instinct and defying their fate. Notable among such glorious rebels is Chatterton. Others, issuing a similar defiance, have survived and triumphed. Wordsworth, on leaving Cambridge, resolutely refused to labour for money, and was later set free for his life's work through the legacy left him by a friend.

Just how far the full possibilities of leisure are now realised by those to whom it is given I will consider in a moment : but I would like to point out that in certain ages of the past they were realised by instinct, and turned swiftly to creative ends. In certain civilisations the process occurred with a spontaneity which seems lost in our more self-conscious age, and must appear to the children of that age almost demonic or divine. The example is Athens at her greatest period. The swiftness and splendour of her transformation beneath the touch of freedom—freedom among whose highest gifts is leisure for creation—has been superbly expressed by Shelley :

> The nodding promontories, and blue isles,
> And cloud-like mountains, and dividuous waves,
> Of Greece, basked glorious in the open smiles
> Of favouring Heaven : from their enchanted caves
> Prophetic echoes flung dim melody
> On the unapprehensive wild.
> The vine, the corn, the olive mild,
> Grew savage yet, to human use unreconciled,
> And like unfolded flowers beneath the sea,
> Like the man's thought dark in the infant's brain,
> Like aught that is which wraps what is to be,
> Art's deathless dreams lay veiled by many a vein
> Of Parian stone ; and yet a speechless child,
> Verse murmured of Philosophy did stain
> Her lidless eyes for thee ; when o'er the Aegean main

Athens arose, a city such as vision
  Builds from the purple rays of silver towers
Of battlemented cloud, as in derision
  Of kingliest masonry : the ocean floors
Pave it ; the evening sky pavilions it ;
    Its portals are inhabited
    By thunder-zoned winds, each head
Within its cloudy wings, with sun-fire garlanded,
  A divine work. Athens diviner yet
    Gleamed with its crest of columns, in the will
  Of man, as on a mount of diamond set ;
    For thou wert, and thine all-creative, still
Peopled with forms that mock the eternal dead
  In marble immortality, that hill
  Which was thine earliest throne and latest oracle.

I wish now to take another of these great periods in the history of civilisation, to give a brief survey of its literature, and to trace the connection between that literature and the general spirit of the age ; and I suggest to you that unless that spirit had implied a widespread love of literature, and a certain sublime simplicity of approach to it, springing directly from that love, the emergence of genius in its highest form would have been wholly impossible. If this line of thought is at all fruitful, it will supply a fresh proof of the close partnership existing between those who create literature and those who are merely content to enjoy it.

The country this time is England, and the period the century 1560–1660. At the beginning of this period, or, let us say, at the date of Shakespeare's birth, the area and population of London were those of a small modern provincial town. It contained about a tenth of the inhabitants of Melbourne or of Montreal : yet it produced a literature which for range and quality combined is surely the greatest that the world has ever seen. To take the drama alone, it produced Shakespeare and a round dozen of other playwrights, any one of whom would have added lustre to the literature of any country in which he had written. The might and beauty of Shakespeare are as generally and as confidently accepted as the might and beauty of the Sun and the Sea. " All joy, all glory, all sorrow, all strength, all mirth are his " ; but the view which I have taken of his contemporaries has been sharply questioned in recent years, especially by Mr. William Archer in his brilliant and provocative book, " The Old Drama and the New." Others of us, however, will be led by our own conviction in this matter to side with the angels—with Lamb and Hazlitt and Coleridge and Swinburne. Our conviction would be that even had Shakespeare never written, the Elizabethan period would still have been one of the greatest in

the history of the world's drama. The praise of the Elizabethan playwrights has been sung rhapsodically yet with fine critical insight by Swinburne in a series of sonnets. Here he exalts Marlowe, "Son first-born of the morning, Sovereign star"; Jonson, "broad based, broad fronted, bounteous, multiform"; those "warm twin lights," which "as day decreased Waxed wider till, when all the sun had ceased, As suns they shone from evening's kindled crest"; "grave and great-hearted Massinger"; Ford, "whose hand with high funereal art carved night and chiselled shadow"; Webster, usurping "the very throne of night, her very crown"; Dekker, "sweetest heart of all his time, save one"; Middleton, Heywood, Chapman, Marston, and the "Song born of many a loyal Muse to Ben"; as well as "those anonymous dim watchfires of some darkling hour whose fame forlorn time saves not nor proclaims for ever."

The verdict of a great poet-playwright upon his fellows is not to be dismissed lightly; and if certain of Swinburne's tributes seem exaggerated, they are far more critical and balanced than the pronouncements of certain moderns who decry the Elizabethans because their plays fail to embody the psychological and sociological fads of the nineteenth or twentieth centuries.

In Elizabethan England, too, the long poem was handled supremely in one of its kinds by Spenser,

> Sweet Spenser, moving through his clouded heaven
> With the moon's beauty and the moon's soft face,

and was handled in other kinds with varying, but still high, mastery by Drayton, Daniel, Giles and Phineas Fletcher, and later by Chamberlayne. Here, too, the Elizabethan lyric found its first strain of silver beauty with Sidney, Green, Lodge, and Peele; was given a rieher and intenser music by Shakespeare, John Fletcher, and Jonson; and developed new and exquisite harmonies in the hands of Donne, Herrick, and Carew. Their harmonies were taken up by Crashaw, Vaughan, Herbert, Quarles, and Traherne, and embodied in the greatest religious poetry of our race. Not only was this the supreme period of English religious poetry, but from the day of Hooker onwards it was the supreme period of English religious prose as well. The most profound, as well as the most eloquent, sermons in the English tongue are those of John Donne, Lancelot Andrews, and Jeremy Taylor. In other forms of prose too, there had been rich and various achievements. The English novel had its spirited beginnings in Sidney and Deloney, Greene and Nashe. The last two of these were also using the pamphlet, especially the controversial pamphlet, if not with the balance and sureness

which such prose was to evolve in a later age, at any rate with raciness and gusto. Through their rough and ready, but intensely vital handling of satire they were preparing the way for Swift. Satire was alive as well in the verse of Hall, Donne, and Marston, and was employed with massive mastery both for personal attack and for the criticism of contemporary manners and morals by Ben Jonson in his comedies. Character writing, a kind of literature now merged in the essay and the novel, but of sterling worth in its own day and its own right, was practised with wit and often with fine psychological insight by Breton, Hall, and Overbury, to be given superb expression by one of the great masters of English prose, John Earle. The exploits of the Elizabethan seamen that race so closely akin to the Elizabethan poets in their spirit and instincts and sympathies, found expression in the literature of the sea, a literature hardly less vast and various, so it might seem at a first glance, than the sea itself. Of that literature, the great prose epic of Hakluyt is, of course, the finest expression, though many pages of his successor, Purchas, reach the highest level of the "Traffics and Discoveries."

Classical scholarship was also alive. Many men, of whom Chapman is the chief in poetry and North the chief in prose, were at work upon translation. These were not only revealing the glories of classical literature to the general reader, but were supplying the poet and the playwright with priceless material for their creative work. Literary criticism had yet to reach its height in Dryden, but the interest in it was keen and in large measure instructed. It, too, produced a literature of its own, including one splendid document, Samuel Daniel's "Defence of Ryme," and the many passages of high critical wisdom which are scattered throughout Ben Jonson's general prose and the prefaces to his plays. The spirit of the age also found expression in various other literatures which can merely be mentioned here. Greene, Hudley, and Harman immortalised the Elizabethan underworld. Sport was discussed competently by Gervaise Markham in the early part of this period, and in the later part was lifted by Izaac Walton to the level of poetry. There were literatures also of witchcraft, mendicancy, and theological controversy.

The collaboration of "certain learned men to the number of four and fifty" hardly gives promise of a masterpiece: yet it is to such collaboration that we owe the greatest prose classic of this period, and, indeed, of the English language, the Authorised Version of the Bible. Its qualities have been well described by Froude as those of "mingled tenderness and majesty, Saxon simplicity, and preternatural grandeur." Its style has given inspiration to great

English writers from Milton and Bunyan to Wordsworth, Ruskin, and Swinburne.

The age we are discussing had its radiant dawn in Spenser and reached its full glory in Shakespeare, to be kindled at its close into fresh splendour through the advent of Milton. Milton's genius has had its truest, as it has certainly had its most eloquent, praise from one who will certainly not be reckoned his blind partisan. It was Samuel Johnson, who attacked and even maligned him for many things, who yet praised his unrivalled " power of displaying the vast, illuminating the splendid, darkening the gloomy, and aggravating the dreadful," and who proclaimed " Paradise Lost " a poem which " considered with respect to design may claim the first place, and with respect of the performance, the second among the productions of the human mind."

During the century which I have thus delineated, inspiration was alive, if it ever was so at any stage of the world's literature ; and the survey of it which I have offered you has a very definite bearing upon our present theme. Before asking you to compare this period, in respect of its spirit and achievement, with our own, I wish to urge that that achievement was the expression not merely of individual but of communal genius, and that unless the love of literature had been both intense and widely spread at this period, the emergence of a Shakespeare or a Webster, or a Spenser or a Milton, would have been impossible. In point of fact the interest taken in literature by a great body of Englishmen and Englishwomen in this age was something quite different from the merely debonair and cerebral interest too often given to it in our own more aloof and sophisticated age. It was instinctive and passionate : it was the true intellectual *eros*, and its quest was pursued with all the glow and fervour, with the strange sense of glory, which are implicit in sexual love. I will illustrate this point by quoting certain passages :

> Nature never set forth the earth in so rich tapestry as divers poets have done, neither with so pleasant rivers, fruitful trees, sweet-smelling flowers, nor whatsoever else may make the too much loved earth more lovely : the world is brazen, the poets only deliver a golden.—SIDNEY, *Defence of Poetry*.

> He (the poet) cometh to you with words set in delightful proportion, either accompanied with, or prepared for, the well-enchanting skill of music, and with a tale, forsooth, he cometh to you, a tale which biddeth children from play and old men from the chimney-corner. *Ibidem*.

> Certainly I must confess mine own barbarousness. I never heard the old song of Percy and Douglas that I found not my heart moved more than with a trumpet, and yet it is a song but by some blind crowder with no rougher voice than rude style. *Ibidem*.

O blessed letters, that combine in one
All ages past, and make one live with all :
By you we do confer with who are gone,
And the dead-living unto council call !
By you, the unborn shall have communion
Of what we feel and what doth us befall.
Soul of the world's knowledge, without thee,
What had the earth, that truly glorious is ?
Why should our pride make such a stir to be,
To be forgot ? What good is like to this
To do worthy the writing and to write
Worthy the reading, of the world's delight ?
Should we this ornament of glory then
As th' unmaterial parts of shades, neglect ?
Or should we, careless, come behind the rest
In power of words that go before in worth,
Whenas our accent, equal to the best
Is able greater wonders to bring forth :
When all that ever hotter springs expresst
Comes bettered by the patience of the North ?
And who, in time, knows whether we may vent
The treasure of our tongue, to what strange shores
This gain of our best glory shall be sent,
T' enrich unknowing nations with our stores ?
What worlds in the yet unformed Occident
May come refin'd with accents that are ours ?
Or, who can tell for what great worke in hand
The greatness of our style is now ordain'd ?
What powers it shall bring in, what spirits command,
What thoughts let out, what humours keep restrained,
What mischief it may powerfully withstand
And what fair ends may thereby be attained ?

DANIEL, *Musophilus*.

In addressing myself to which task [the writing of *The Advancement of Learning*] I am not ignorant how great a work I attempt, and how difficult a province I take upon me : nor again how far unequal my strength is to my will. Nevertheless I have great hope that if my extreme love to learning carry me too far, I may obtain the excuse of affection : for that " It is not granted to any man at the same time to love and be wise " (Seneca).—BACON.

STEPHEN : Ay truly, Sir, I am mightily given to melancholy.

MATTHEW : Oh, it's your only fine humour, Sir : your true melancholy breeds your perfect fine wit, Sir, and then I no more than take pen and paper, presently, and overflow you half a score or a dozen of sonnets at a sitting.

KNOWELL : Sure, he utters them by the gross.

STEPHEN : Truly, Sir, and I love such things out of measure.

KNOWELL : I' faith, better than in measure, I'll undertake.

MATTHEW : Why I pray you, Sir, make use of my study, it's at your service.

STEPHEN : I thank you, Sir, I shall be bold, I'll warrant you : have you a stool there to be melancholy upon ?

JONSON, *Every Man in his Humour.*

SLENDER : I had rather than forty shillings I had my book of songs and sonnets here.—SHAKESPEARE, *The Merry Wives of Windsor.*

What things have we seen
Done at the Mermaid ! heard words that have been
So nimble, and so full of subtle flame,
As if that everyone from whence they came
Had meant to put his whole within a jest,
And had resolved to live a fool the rest
Of his dull life.—FRANCIS BEAUMONT, *To Ben Jonson.*

Ah, Ben !
Say how or when
Shall we thy guests
Meet at those Lyrick Feasts
Made at the Sun
The Dog, the triple Tunne ?
Where we such clusters had
As made us nobly wild, not mad ;
And yet each verse of thine
Outdid the meat, outdid the frolick wine.

HERRICK, *Ode to Ben Jonson.*

A portrait of Lord Falkland killed at the second battle of Newbury :

In this unhappy battle was slain the Lord Viscount Falkland, a person of such prodigious parts of learning and knowledge, of that illimitable sweetness and delight in conversation, of so flowing and obliging a humanity and goodness to mankind, and of that primitive simplicity and integrity of life that if there were no other brand upon this odious and accursed Civil War than that single loss, it must be most infamous and accursed to all posterity. . . . In this time, his house being within ten miles of Oxford he contracted familiarity and friendship with the most polite and accurate men of that University : who found such an immenseness of wit and such a solidity of judgment in him, so infinite a fancy bound in by a most logical ratiocination, such a vast knowledge that he was not ignorant in any thing, yet such an excessive humility as if he had known nothing, that they frequently resorted and dwelt with him, as in a cottage situated in a purer air : so that his house was a University bound in a lesser volume whither they came not so much to repose as study, and to examine and refine those grosser proportions which laziness and content made current in vulgar conversation.

HYDE, *History of the Great Rebellion.*

And now I request you to pass swiftly from the Elizabethan period to our own, and to ask yourselves what differences are evident in respect of the subject in hand. We must remind ourselves, at the outset, that the British stock now inhabit an Empire instead of an island, and that even if we confine our estimate to that island alone, it contains twelve times the number of the Elizabethan inhabitants of England. London, which is all-important in our present estimate as being the main nerve of our Empire's literary and artistic life, has actually to-day a population eighty times that of Elizabethan London. Although in literature and art it is unsound to expect results corresponding in any close degree with population, these facts have a definite significance in relation to our present inquiry: and it should be remembered, too, that both Britain and her outer Empire possess to-day numerous large cities, and that most of these contain universities, and are the foci or ganglia of an elaborate system of national education. They are therefore actually centres of literary culture, and potentially, and in some cases actually too, centres of literary creation. A far greater number of people, not only actually but proportionately, can read and write in present-day England than could read or write in Elizabethan England; and in every large city of our Empire there are libraries and various other institutions which enable those who have received a good primary and secondary education to carry these on to a higher stage. The amount of leisure enjoyed in present-day England by the working classes—and in these I include all who labour in any kind of vocation for their living—is probably at least as great as that enjoyed by the corresponding classes in the England of Shakespeare; and there is a vastly increased number of men and women in our own day—playwrights, novelists, professors, journalists, and so forth—whose life work is actually literature itself. Obviously, too, the class enjoying complete leisure is immensely greater in our own day than it was in the Elizabethan: and one of the main virtues of a leisured class is that from generation to generation it manages to fling up a man of genius, a Shelley or a Swinburne, to quote two of our previous examples—who, through his membership of this class is set free from mundane cares for his life work. What, then, is the result of these new conditions, what is the relationship in our own day between literature and leisure, especially in relation to this all-important matter of literary creation? What masterpieces stand to the credit of our exciting civilisation? Furthermore, to what uses is leisure turned by those who, in the phrase of the Oxford regulation, *nullum honorem ambiunt*, who have either no power or no ambition for actual creation, but still possess the will and taste and power to read and think for themselves?

In dealing with the first point I can of course attempt no detailed survey of the world's literature in this present day, nor even of the literature of our own race. One or two parts, however, force themselves at once into notice—and I suggest that the first of these constitutes the greatest tragedy which English literature has ever undergone, or is likely to undergo.

This concerns our stage, and is to be sought in the almost complete divorce noticeable to-day between our poetic drama and the theatre. I venture once more to remind you that in the Elizabethan period Shakespeare and a round dozen of other playwrights wrote for the stage, that most of their work, and certainly the best of it, was written in verse, and that this output has seemed to many the chief glory of our literature. To-day, with a far greater number of both theatres and playgoers, the poetic play is dead or all but dead, to our stage. I am not here concerned with the types of drama that have taken its place, nor do I in the least degree wish to hold them up to scorn. It is enough to say that their general tendency is always towards realism and prose, and that for this very reason they forbid all flights of the highest genius, such flights as are never far to seek in the poetic drama of Shakespeare or Marlowe or Webster. It is not that our modern poets lack the genius for poetic drama : on the contrary, there is hardly a single great poet of the last century and a half who has not been a playwright as well—a few instances are Wordsworth, Byron, Coleridge, Shelley, Keats, Swinburne, Tennyson, and Browning. The supreme pity is that the plays of these poets have never had any permanent hold upon the English stage. Even when, as in Tennyson's case, they have gained a footing there for a season, they have never held that footing—except perhaps for a very few revivals, staged before limited audiences. A vicious circle has been established : the theatre does not encourage the poet, and the poet-playwright consequently ceases to be a man of the theatre and writes plays full often of poetry and even of dramatic power, but hopelessly untheatrical—plays such as Swinburne's "Bothwell." The world's greatest dramatists—Aeschylus, Molière, Shakespeare, and Goethe, for instance—have all been in close contact with the stage through their main period of production, and through this contact have been able to develop the *bosse-du-théâtre* ; but our modern English poet-playwrights have in most cases been deprived of this contact, and consequently their plays, though they may often be read with delight, are constantly found to be unactable. Could some means be found of re-forging this missing link, and of enabling the poet-playwright to write directly for the stage with a knowledge of stage-craft quickened by intercourse with actors and producers, we should almost certainly see a revival of

poetic drama, romantic or classical, a revival so mighty and splendid that the public would be taken by storm, and would throng the poetic theatres of our own day even as of old they thronged the poetic theatres of the Elizabethans. Our main cause of the difference between Elizabethan stage conditions and our own, and of the difficulty which the modern poetic play finds in achieving or retaining a hold upon the boards is that the modern picture stage makes naturally for prosaic and realistic drama, and that its setting actually clashes with the poetic drama when this is produced upon it. Such drama was favoured by the vaguer, wider, Elizabethan platform stage, and by methods of production in which symbolism, with its vast possibilities of poetic suggestion, had not yet given way to the meagre and cramping exigencies of realistic illusion. On the modern English stage, and consequently on the stage throughout our Empire, the clash between romantic drama and realistic production, between the poet and the scene-painter—a clash which must inevitably cause the public some initial uneasiness—has proved fatal to the poet, for the producer has in most cases given the public what it will accept most easily and has kept the realistic stage as a preserve for the realistic and therefore relatively prosaic play. On the continent of Europe, however, the national theatres, besides supplying far more complete opportunities than do the English for the production of the older poetic drama, and of the classical drama generally, also give the modern poet-playwright his chance, enable him to keep in regular touch with the stage, and so to learn its craft, and ensure that his plays shall be staged if they possess sufficient merit. Through the medium of these theatres, subsidised as they are by the State and thus set above dependence on box-office receipts and fear of financial bankruptcy, the initial incongruity existing between the poetic play and the realistic stage, and the consequent initial uneasiness of the playgoers in the face of this incongruity, are overcome, and his appetite for the highest kind of drama is quickened and kept alive. One important consequence of the resulting improvement in the popular taste is that the managers of privately owned theatres in Continental countries find it possible to stage the more literary kind of play to an extent—I fear I must say this—at present unknown in England. For all these reasons I submit that national theatres—theatres subsidised by the State—are needed in England to-day, and are still more urgently needed in the Dominions, if I may judge from the theatrical conditions prevailing in my own part of the Empire. This matter, I suggest, has an exceedingly important bearing upon our main subject of discussion, for it indicates one way in which the State may help the whole community to employ its leisure in such a way as will secure for it the highest artistic delight. Through

helping the playgoer, the national theatre also helps the playwright by securing for him an instructed audience. It is significant of the age that the literary form in which by far the most important work is being produced to-day—important in respect of both volume and quality—should be a form of prose—prose fiction. I submit that this statement holds true not only of England but of America as well, and probably of the world at large. There are at least three or four Englishmen and Englishwomen living to-day whose names one may imagine will be reckoned by posterity among those of the masters in this kind, and there is in addition a vast amount of fiction written with sincerity, power, spiritual insight, and literary grace, and thus possessing all the qualities of fine literature. If there have been periods containing greater names in the history of the English novel, there has been no period at which the general level has been higher. As the student of English literature is driven by the force of circumstances to exalt the Elizabethan age over the present one in respect of most literary kinds, it is pleasant to be able to point to one kind at least in which the present age has an immeasurable advantage. In the Elizabethan period, as we have already seen, novel writing was only in its beginning, though some of those beginnings were spirited and even splendid.

As the tendency of those who are fond of literature but find its poetic flights too exacting for their leisure moments is invariably towards the novel, and one may add, toward the contemporary novel, it is again pleasant to reflect that these weaker " brethren and sistren "—if the name be not too hard a one for them—may read the best novels of to-day, get unaffected enjoyment from them, and at the same time feel that by this very fact they are co-operating in the cause of literature with the true artists to whom these novels are due. It is always comforting to be able to reflect that one has really been rendering an important service to art when one had fancied that one had merely been enjoying oneself !

When one passes from the novel to literary criticism, one important fact becomes apparent. A hundred years ago, a great deal of the criticism written for the periodical press of England was work of genius, and has a place to-day among our classics in this kind. Hazlitt, Lamb, Hunt, Southey, and Coleridge were all busily engaged in work of this kind—it was indeed the main work of Hazlitt's life. (We may note in passing that it was one of Keats's ambitions to get what he called " the theatricals "—*i.e.* the dramatic criticism of some London paper). To-day, the literary criticism which appears in the English press, though much of it is brilliant, and some of it is even sound, can hardly be regarded as " winged for immortality." The universities, on the other hand, would seem to be producing far

better work than was forthcoming from them at this earlier period. The eager interest taken by many present-day critics in the fundamental problems of art (including literature), their effort to pierce—if it only could be done—into its innermost significance, are characteristic of the keen and testing critical spirit which is awake in the world to-day and desires, as perhaps never yet, to take a reckoning of life.

The final kind at which we shall glance—and our glance must be a brief one—will be poetry. It is surely speaking with strict moderation to say that English poetry to-day is in a period of decline, that it is producing no body of work which even begins to rival either in volume or quality the triumphant achievement of the Elizabethan, the Romantic or the mid-Victorian poets. If anyone questions this statement, I would ask what contemporary writers he proposes to set beside the great poets of these earlier periods whose names leap at once into one's memory.

To some this state of things will seem depressing, and they will draw from it the conclusion, drawn earlier by Rossetti, that the possibilities of poetry are exhausted and that the man of genius should now try to express himself in painting or some other form of art. Rossetti himself and his contemporaries supply through their own poetry the best possible refutation of this view. Before dealing with this matter in a wider relationship, I would ask you to reflect that for a period vastly longer than that of the present decline —for a century and a half indeed, between the death of Chaucer and the rise of Spenser—the general level of English poetry was far lower than it is in our own day. During that period the most considerable English poets were Lydgate and Occleve, Barclay and Skelton, and we must seek our main alleviation in those exquisite weldings, the anonymous ballads, and in the four great poets—King James I of Scotland, Henryson, Dunbar, and Gavin Douglas—who kept the flame of poetry alive in Scotland when it had sunk almost to extinction in the south. To-day, if there are no supreme poets, there are many true poets, and these are maintaining a level from which a supreme poet may at any day arise. I suggest that when he does arise it will not be on the wings of self-styled "modernism," whose tortured efforts at ascent are so harmfully displayed and so hysterically advertised to-day. The past also has had its modernists: in the Elizabethan period there was Abraham Fraunce, in the Caroline, Ned Benlowes: the lunacies of these and their like have no interest to-day save for those who occupy themselves with the pathology of literature. The essence of modernism —I am speaking, of course, not of modern poetry in general, but of the particular cult which has itself adopted this name—is, firstly,

scorn of the cheapest and most vociferous kind for the poetic tradition of the past ; and, secondly, contortion ; but the great poet who is to be will be too wise to scorn the way of Keats and of Swinburne, and his poetry will come, as Keats said all true poetry must come, " as easily as the leaves on a tree."

From this brief and necessarily inadequate survey it would seem in the first place that vastly more, actually if not proportionately, of the population of England to-day have opportunities for interesting themselves in art and literature than was the case in the Elizabethan period, and, furthermore, that a very large proportion of these avail themselves of these opportunities—after a fashion. I am speaking here, moreover, not of the masses who devote their leisure to the lightest of fiction, but to the so-called " good readers " who keep in touch with the best literature of the present and have a sufficient knowledge of older literature to enable them to give their modern reading a background and a right proportion. Such readers form a large class in all civilised countries : yet our survey would seem to show that the actual sum of great literature written in England to-day—and what we have seen to be true of England seems true of all countries—is small in comparison both with the number of educated readers of this day and also with the sum of great literature forthcoming in certain other periods of our history. The result would seem depressing since we have already traced the close connection between the " good reader " and the great writer, have shown that both of these are complementary expressions of the spirit of their age, and that in the Elizabethan period the emergence of genius was only made possible by a delighted appreciation of the works of genius. Why are the conditions different to-day—why are there not more great writers if there are so many good readers ? One of the answers to the question may be that the "good reader" is, perhaps, not quite so " good " as he at first seems to be, and perhaps thinks he is. A good many of those who to-day " get to know, whether through reading, observing, thinking, the best that can be known in the world," do this in a spirit of debonair detachment.

They set about their task, we must admit, with a great deal of curiosity, and curiosity is the foundation of all literary virtue. They pursue it, in many cases, with considerable intellectual energy ; but they bring to it for the most part but little of that passion and glow which in the Elizabethan period seemed to accompany all intellectual or artistic experience. Too often the interests of the modern man and woman in great thought and art is unsuffused with intellectual *eros* : it suggests rather the collector or connoisseur than the lover. These folk might well say of the masterpieces of poetry

what Coleridge in his mood of dejection and disillusionment said about the masterpieces of nature :

> I see them all so excellently fair ;
> I see, not feel how beautiful they are;

and I might deplore with him the loss of

> What nature gave me at my birth,
> My shaping spirit of imagination.

Unfortunately it lies not in the power of those who have lost it to recapture that first fine careless rapture : and many, we must remember, have never even felt the rapture at the outset.

One cannot force oneself to be in love with poetry any more than one can force oneself to be in any other kind of love. Nor will pretence avail at all in a matter of this kind : there are few things more ghastly than the effort to simulate an unfelt enthusiasm. This purely critical way of considering great art is, of course, anything but universal ; but it is exceedingly common in our modern civilisation. The prevalence of it leads us to the consideration of certain issues dealt with by Oswald Spengler in his remarkable book, " The Decline of the West." Spengler declares that our Western civilisation is in its decline, and that one of the main causes of this is the absorption of each country's energies in its great cities, and the consequent decay of spontaneity and genius. " In place of a world," he says, " there is a city, a point in which the whole life of broad regions is collecting while the rest dries up. In place of a type-true people, born of, and grown on, the soil, there is a new sort of nomad cohering unstably in fluid masses, the parasitic city-dweller, traditionless, utterly matter-of-fact, religionless, clever, unfruitful, deeply contemptuous of the countryman and especially of that highest form of countryman, the country gentleman."

Because of this development, and of other causes, Spengler regards the present age of the Western world as being merely a civilisation, an age of cold sophistication as contrasted with the ages of culture, the dynamic ages in which genius was alive, and at its highest power. To-day, he tells us, art is already dead. " We are civilised, not Gothic or rococo people : we have to reckon with the hard cold facts of a late life to which the parallel is to be found not in Pericles' Athens, but in Caesar's Rome. Of great painting and music there can no longer be, for Western people, any question. Their architectural possibilities have been exhausted these hundred years "—and so forth.

I suggest that this view of Spengler's is open to serious question. If we accept it we must either despair of our modern civilisation

in so far as all possibilities of culture are concerned or must accept its depressing conditions with the almost unearthly stoicism which Spengler himself advocates. In either case the plight of those who love literature and devote their leisure to its enjoyment must seem a sorry one, for literature, once we accept his conclusions, will have become a mere palliative of life, instead of being what it has hitherto been in the great periods of world literature, a dynamic force interpreting life, recreating it, and helping it toward higher power and joy. For the "good reader" then, the effect of poetry will be no longer ecstatic but narcotic. The great writer will be non-existent, since literature and art will have become mechanised, reaching, though along a different avenue, the death-in-life described in that terribly convincing book, "The Mind and Face of Bolshevism." I suggest that there is no true warranty for so depressing a conclusion. Life, it is true, is staggering to-day beneath a material burden which it has not yet learnt to shoulder securely and manfully. It is deafened by the clang of machinery, and dazzled, as never before, by the glitter of gold. It is dizzy with the loss of life-blood spilt in the Great War. Is there any wonder that in this plight it should stumble when before it marched: that it should have lost much of its old touch with ultimate spiritual values? To hold, however, that these sorry conditions will be permanent seems to me as great an error as to deny their existence. The values of life are for the time being so unsettled that they fail to find that focus and expression in great literature which they have found in certain ages of the past. They will not be helped toward this end through any attempt to force upon them an old tradition, to constrain life to re-interpret itself, for instance, in the language of mediaeval chivalry or of eighteenth-century mysticism. A great culture never repeats itself, either in its spirit or its forms. Life, when the impulse toward poetic expression seizes it once again—and the whole history of the past leads us to believe that this impulse will again seize it—will find its own harmonies, choosing what older ones it will, and accepting what new ones fitting to its task may be flung up from its subconscious depths. All forms apart, moreover, the raw material of art lies ready in life, now as ever, to the hand of genius. Suffering is always with us, and where it exists there also exists the possibility of its sublimation in tragic art. Faith too, faith in life's higher spiritual values, is still alive and mighty in this age of steel and speed; and in its challenge to machinery and its determination that this shall serve and not master the soul of man, that it shall yield a new beauty instead of destroying the old one, lies the possibility of a new poetry as fervent and as soaring as that of Shelley. One may conjecture

that despite life's new complexity of content the utterance which it will find through the lips of the great poet who is to be will be simple and passionate, and that the response of the good reader will be simple and passionate too, after a fashion all too rare to-day, but common in the Elizabethan age. Then, one may imagine, there may well arise a literature hardly less vast and splendid than the Elizabethan itself. Meanwhile, the good reader may be exhorted not to despair of literature, nor to regard the leisure spent upon it as mere dilettante trifling, nor to dismiss it with Spengler as something which has lost for our Western civilisation all contact with the deeper realities of life. Rather let him hold with our Australian poet, that "with the core of our nerve-cells are woven the lightnings of song," and that the possibilities of art, the supreme quickening and transfiguring force in life, are as vast and various as life itself. To the doubters who seek to discourage him he may reply with these lines of Rossetti's :

> Nay, come up hither, from this wave-washed mound,
> Upon the furthest flood-brim look with me
> Then reach on with thy thought till it be drowned :
> Miles and miles distant though the last line be,
> And, though thy soul sail leagues of leagues beyond,
> Still, leagues beyond those leagues, there is more sea.

THE TEACHING OF LITERATURE

Ernest Raymond

I MUST first thank my Chairwoman for her words and Sir Archibald Strong for his remarks at the opening of his address. I can only express at once my regret that when he was about to make those remarks about myself I should have been asked by my good friend, the electrician standing in the wings, to adjust the microphone so that these remarks could be heard by every person in the city.

You have heard a very wonderful and truly remarkable and comprehensive survey of literature. I do not think I have ever heard so pregnant an address, and I feel it has been a tremendous privilege. I see I am down on the syllabus to speak first on "The Child in Literature," and secondly on "The Massacre of the Innocents," but I don't think that at this late hour you will expect, after the wonderful survey of literature that you have had from Sir Archibald Strong, another survey from me, in which I play hide and seek with the child in literature. I, therefore, propose to change the first of my titles into "The Child and Literature," so that the whole subject will then run "The Child and Literature, and How we can best Destroy his Love for it." That is what I mean by massacring the Innocents.

Forgive me if I am provocative. I don't know how far all that I am going to say applies to the teaching of literature in Canada. I have purposely not inquired, so that the attack may be quite general, and of course all that I shall say is only the opinion of one man, thrown out at your invitation and request for you to accept or reject; to endorse, debate, or deny. It is just the considered view of one man who was taught literature in English schools by the gloriously unsuccessful methods of twenty years ago; who has tried to teach it himself by other methods; and who now tries to be an executant and practitioner in literature and has discovered that on the whole it is true to say that he could not release his little spring of creation until he had unlearned a great part of what he was taught at school.

I say I was taught, myself, by the gloriously unsuccessful methods of twenty years ago: the method of the set book, the standardised examination, the textual criticism of Shakespeare's plays, the writing of composition according to a rigid discipline of rules, and all that valley of dry bones. Had I been taught in no other way than this, I hold that I should now have no interest in literature whatever, but only in stocks and shares or results of football matches. I hold, too—and this is a more serious indictment—that I should be living a shallow, narrow life instead of seeking to live deeply and widely—because that is precisely the gift of literature to us: the gift to live widely and fully, as I shall try to show you in a later address—and if we snap contact with literature we snap contact with life. But, most fortunately for me, just for one term of my school days I entered the class-room of another teacher whose business was not strictly to teach English at all, and the touch of him changed the whole course of my life, so that he has always been to me the solution of the problem, "How to teach Literature." He changed me at twelve years old from a boy with little interest in life except his football into a boy who must breathlessly pioneer through Shelley, Keats, Shakespeare, discovering with delight that this was a living, exciting adventure, as good (and indeed much the same) as his adventuring in the woods and up the hills and along the lonely streams. I am now going to give you a portrait of that man, because a picture will carry my meaning better than any abstract theorising. I shall call it "Portrait of an Old Master." You won't believe it, but I assure you it is all absolutely true, and I was happy to discover another delegate here from my own school, Mr. L. B. Franklin, who has promised that he will endorse anything that I may say about this man. He has no knowledge of what I am going to say, but he knows that he is safe in endorsing it because it is not possible to exaggerate or caricature this particular master. Very well then:

"Portrait of an Old Master"

His name was Elam. That is the first incredible thing about him, but it really was so. It is an easy name to remember, and I trust it may be remembered long. My school was St. Paul's in London, and Elam was an unimportant master, a soured little clergyman who taught us in a lower form. He did everything that was wrong and scandalous in the eyes of theorists. He was slovenly in his dress and dirty in his person; he was violent in temper and would thrash us in hot blood; in sudden brain-storms he would shake a boy as a savage woman shakes a child; his language when indignation overcame him, though brilliant with wit, malice,

vindictiveness, and humour, would hardly have passed muster with our police in Hyde Park; he was grossly unpunctual, wandering on splayed feet up to his class-room door long after other masters had taken their thrones and the corridors were silent. He had no dignity and no system in his conduct of class; he would quite often go to sleep, with a handkerchief over his face, his chair tilted back and his feet on his writing desk; he would vilify the school and not a few of its masters, declaring that their souls had long been destroyed and that his own was moribund, but still, thank God! had spasms of life; he would abuse our parents; he would pour scorn on the High Master; most risky of all, he would tell us his spiritual history, analysing his loss of faith in the Church's creed and his resulting degeneration into "a hungry usher at a shilling an hour." When in his later years, to the humorous delight of the whole school, a good woman married him and took him in hand, he would discuss his domestic difficulties with us, dilating on "the absurd fastidiousness of this woman I've married. She has her pinchbeck ideas about punctuality and tidiness. All small minds have——"

By every theory—and I must agree with them—such a man was the last person to whom adolescent boys should be entrusted. And yet the High Master—the famous F. W. Walker, last of the school of terrifying headmasters—though he knew perfectly well that Elam, whom he had once called "no gentleman" in a deep-throated rage—and by heaven! which of us, masters or boys, will ever forget the deep-throated roar of Walker—a roar so like the roar of a lion seeking his meat from God: though he knew perfectly well that Elam was in the habit of shouting to his boys, "I shan't report you to the official calling himself the High Master: if I did, I should only be called 'no gentleman' by a man that I despise above most of God's creatures," never did he remove the mutineer from his place nor interfere with his methods. To be sure, I believe that, though not on speaking terms with the man, he liked him best of his colleagues. I know that once I was in Elam's class-room, and my master was asleep with his feet on his desk and his red bandana handkerchief over his eyes, and Walker entered. As that ragged beard and billowing silk gown showed itself round the door, I think we expected the room to totter and its windows to crack. But the High Master only looked round, saw the situation, and walked out quietly so as not to disturb the slumberer.

These things sound incredible, but everything about Elam was incredible. Incredible that from such a man, I for one, should have learned nothing but good, learned, in truth, almost everything that has been of value to me since, enabling me not only to earn

my bread and butter in the practice of an art, but to live as fully as possible and to drink deeply of the glory of life while I have time. And I am only saying now what many others have said. You will find Elam, nothing exaggerated, in the first volume of Mr. Compton Mackenzie's " Sinister Street," which closes on the note that all the best he now had learned at school, he learned from this prickly hedgehog of a master.

How was it done ? What was the secret ? Simply that Elam was a burning enthusiast for literature, art, and all products of man's creative genius. We caught a light at such sizzling, spluttering enthusiasm : as he held forth on Micawber, Peggotty, Don Quixote, Uncle Toby, Hamlet, Tartuffe, Hogarth, Titian, Plato, our imaginations flared up : there visited us penetration, understanding, sympathy, feeling. And because humour and imagination, when fully developed, make allowances for all roughened edges, we have no malice now for Elam's temper and tongue, but only gratitude for the divine fire whose sparks he tossed to us.

Here is a picture of Elam in class. Say we are doing Ovid : well, Elam didn't like Ovid. He was not happy with him. He had too much taste, virility, and humour. His one idea was to escape to nobler, loftier souls. Perhaps a fine simile would provide him with wings for this flight. He would seize on it, explain its beauty, and then traverse whole continents of literature in search of cognate beauties. One thing would lead him to another. He would quote from Shakespeare, Milton, and Shelley. In the neighbourhood of Shelley he would espy Byron and fly after and overtake him in Greece, and die with him at Missolonghi. In Greece he would meet with Socrates, and we would be taken on quiet feet into the immortal death-chamber and see that old martyrdom more vividly than Crito saw it. From Socrates to Plato was an easy flight, and on Plato's bosom this little soured parson soared into the empyrean.

We could not follow him now, but stared at him with thrilled and captured eyes. There was silence in Elam's class-room. We sat back in our desks, put our hands in our pockets, and abandoned ourselves to the restfulness of pure recipience. We hardly smiled when, in his gathering excitement he stuttered for words, and even spat a little over the boys in the front row. The clock, alas ! showed us, all too soon, that the hour was spent ; a vile bell jangled in the corridors, and called us to Algebra or French verbs or other such lifeless things. And Elam came to a breathless pause and muttered : " There ! People maintain that I ought to have been stuffing you with those twenty lines of Ovid. We've only done four ; that's quite enough of such a snivelling fool. You'll fail in your

examinations at the end of the term, and your parents will abuse me, and I shall be called " no gentleman " by a man that I despise above most of God's creatures, but I don't mind ! Not I ! I'm not here to drive 16 oz. avoirdupoi of Latin into your memory, but to give you a liberal education—at a shilling an hour. I don't care twopence about giving you facts—anybody can give you facts, and probably the bloodless official teaching in the next class-room can give you facts, and probably wants to—all small minds do—and anybody can remember facts. I'm going to give you ideas. I don't think it matters much if the ideas are right so long as they are ideas—so long as you *think* and *feel*. I don't want to teach you to *know*, but to *interpret*, see ? Any fool can know. Wisdom comes when you begin to interpret. Your brain shouldn't be a cold-storage chamber but a steaming power-house. Now run along to whoever's going to waste your next hour. He probably has finicking ideas about punctuality—all small minds have."

Often, it was we who tired first of the weeping Ovid, and were restless to escape into Elam's wonderland, and then one of us more impudent than his fellows would suddenly ask : " *Sir*, sir, was it Mr. Peggotty who said, ' Income twenty shillings, expenditure twenty shillings and sixpence : result misery ? '——" But he got no further ; the artillery of Elam's wrath and indignation were turned upon this willing martyr : Mr. Micawber was avenged ; Dickens, his creator, was analysed and explained with the fervour of one who was both his lover and his stern critic ; and the virtues of humour and humanity, of kindliness and toleration were proclaimed and instanced from a hundred examples in literature and history—and alas ! the bell rang again.

I went on, as I grew older, to other masters, and I feel gratitude to many of them for their patience and skill, but none lays such claims to my affection as this slovenly little splay-footed figure. Perhaps it was that he caught us at the right hour—at an age of blossoming and rapid development. Perhaps old Walker was an even greater general than many of us suspect and stationed this tremendous *mitrailleuse* at precisely the spot of strategic importance. Certain it is that of the generation contemporary with me at St. Paul's, a generation, presumably, that knew the quickening touch of Elam, an extraordinary proportion has attained to some degree of prominence in literature, art, and the stage.

So as I said at the beginning, the figure of Elam leaves me with my one clear theory about the teaching of literature, and it is this : that all we have to do is—to find for an English master a burning enthusiast for literature *and then leave him alone*. If he is an

enthusiast he can be trusted. He must not be imprisoned within the narrow compass of a set book, like a hobbled donkey in a field, for the set book may be quite unsympathetic to him and may stifle rather than release his genius ; he must be allowed to wander at will among those books and passages where, because they are sympathetic to him, his enthusiasm can blossom like the rose. A set book, perhaps, there has to be, but it must claim no more than a quarter of his time. He must not be driven ahead towards the ring-fence of some wretched examination into which herds of other poor children from different parts of the world are being driven. The true teacher of literature, if he is worth his salt, is himself something of a creative artist, and no outsider may say to a creative artist, " This way shall thy creative arts flow and no other." Such an enthusiast will do more than teach literature to his children. He will, in his passing, light up their smouldering humour, their essential humanity, their inalienable hunger for beauty and their inborn desire to create beauty for themselves ; which things it is the ultimate business of Education to educe.

MUSIC AND THE DRAMA

MUSIC AND THE DRAMA

Music and the Drama are very ancient and familiar means of recreating the human spirit. The programme was arranged with the view of making known what is being done in the regular theatre to provide plays, old and new, worth while and well acted, for the benefit of the public ; to what extent the public suffers at the hands of the commercial theatre, and what is being done to remedy the situation ; and what is the outlook for a general and widespread development of musical skill and musical appreciation.

These inquiries were dealt with by Sir Charles Grant Robertson, Vice-Chancellor and Principal of the University of Birmingham, in his address on " Leisure and the Drama " ; and by Mr. J. Campbell McInnes, Director of English Lyric Diction to the American Opera Company and Instructor in the Toronto Conservatory of Music, who spoke on " Music and Leisure."

In introducing Sir Charles Grant Robertson, the chairman, His Worship the Mayor of Vancouver, Mr. W. H. Malkin, said that the lecturer was a resident of a city known the world over for its hard-headed practical business men, and noted also as the home of the Chamberlains, who have, as keen practical politicians, proved themselves true representatives of Birmingham. That city was the home of a great university, of which Sir Charles, formerly Senior Tutor in Magdalen College, Oxford, was now Vice-Chancellor and Principal. Referring to the Birmingham Repertory Theatre, the Mayor said : " I should like to assure Sir Charles that we in Vancouver appreciate the drama. I think we have one of the finest Little Theatre movements in Canada. Not only so, but we own our Little Theatre ourselves and are very proud of it."

In reference to the address of Mr. J. Campbell-McInnes, he said : " We love music in Vancouver, and we love good music. We need a symphony orchestra of our own, and are living in hope that we shall get it. I am hopeful that we shall have more band music in our parks and at our bathing beaches, and I am sure that your lecture to-night will give a new impetus to all music lovers in Vancouver."

LEISURE AND THE DRAMA

Sir Charles Grant Robertson

I AM very much obliged to His Worship for being good enough to find time to come here this evening and introduce me to the audience, because I feel that I sorely need an introduction. It is not quite enough probably, even in an educational conference, for a man dealing with the great problem of leisure to have come from Birmingham, particularly when the Mayor is stressing certain products of Birmingham which could hardly be considered to be products of leisure. I should like to point out that Birmingham is not known solely for the reasons that the Mayor has pointed out; it has some other claims. Those other claims are not irrelevant to the subject I propose to discuss this evening, and may justify Birmingham as having something to do with the drama. In Birmingham we are proud to think that Sir Barry Jackson founded the first repertory theatre and that in Great Britain that repertory theatre has been followed by many smaller theatres and has been perhaps one of the most notable contributions to the study and use of the drama we have had in the last twenty years in the United Kingdom. I could wish that in place of me this evening Sir Barry Jackson had been here to deal with the connection of the drama with leisure. I dare say some of you are probably wondering, and I quite share your wonder, as to why in the allotment of the programme, the drama has been assigned to one who is Vice-Chancellor and Principal of a University, whose books, to the writing of which I plead guilty, no self-respecting news-stand would dream of exhibiting on a bookstall, but who is prepared to plead that if there is one subject that is of profound importance, it is the right use of the right kind of drama.

Education has, for its raw material, life. The drama has, for its raw material, life, and that is the real link between them. Now I take it that so far in this Conference we have come to an agreement upon two points. First, that we are going to have, if we have not already got it, a considerable amount of leisure, secondly, that everything turns on how we are going to use it. May I confess to you a horrible fear? It has been creeping into my brain during the last

three days, that the real problem may turn out to be not whether we are going to be educated for leisure, but whether we are going to have any leisure left for education. I can see the possibilities of a nightmare realising itself on the lines of modern scientific development. I am old enough to have lived in a time before they investigated proteins and vitamins. Whether I consumed the right quantity of carbohydrates I have no idea—but here I am! I thank Providence for that. We are going in the future to have, perhaps, not merely a physical dietician, but we are going to have an intellectual dietician who will divide leisure up, and we shall have measured out to us the right quantity of intellectual calories and carbohydrates, proteins, liquids, etc., and so much will be set aside for physical instruction, so much for music—one pinch of drama, and two pinches of folk-dancing. I can see—will you kindly remember anything I say refers only to the United Kingdom—I can see incalculable possibilities for our Board of Education. I have, of course, a very great respect, if you will allow me to say so, for my distinguished friend, Sir Aubrey Symonds. I have a great respect for the officials on our Board of Education in our little island, but I can see them possibly drawing up official regulations divided into sub-paragraphs in which we shall be instructed in the use of leisure. There will be a chief Leisure Officer who will write reports on how we shall employ our leisure hours, just as we have reports on the health of the nation, and when they have charts and maps to show the various uses of *leisure* in various places, Birmingham, perhaps, will be a very black spot. You may possibly know—but you have no unemployment in this country—of the tramp in the old country who said: "Yes, ma'am, I eats well and sleeps well, but when I see a bit of work I am all of a tremble." Let me paraphrase that by an educational parallel. I am afraid I am also one of the chief offenders. "If you please, my lord, I eats well, I sleeps well, I works well, but when I see a bit of leisure I am all of a tremble." I invite your co-operation this evening to see if we cannot find the right use of the little leisure we may have. Being a Scotchman, I am going to start by asking two questions: Why does any one ever go to a play? and secondly, Why ought any one ever to go to a play?

Will you first of all go with me to one of the commercial theatres in the West End of London, where they are suffering from an epidemic of musical comedies and crook plays? Now, if you look at the audience you will see they are most horribly bored. I am not surprised. In the first place, they have left an expensive dinner in order to be ten minutes late and to interrupt any person who has been punctual. Secondly, they have on very expensive clothes.

Thirdly, they have all paid much for their seats. Fourthly, they are thinking when looking at the play what they are going to have for supper. They believe because you wear silk next to your skin you have a silken mind. Because a thing costs a lot it is worth a lot. Most of those plays that have been appearing in London for the last twenty-five or thirty years have now gone on the dust-heap. No one can tell you their names. They have occupied the time of a great number of people and more money has been spent on them than I can tell you. And then we are told, because of these plays and because of their fate, we are not a dramatic people. If that is the test I should agree. But now I will invite you to come with me to another place, to the old Victoria Theatre, commonly known as "The Old Vic," run by a woman of genius, Miss Bayliss, to whom I gladly take off my hat. You have there a large theatre. It is packed to the doors every night, and they have played all the plays of Shakespeare, in twelve months, to crowded houses. The dearest seat is about two shillings, or fifty cents. The plays are superbly acted and there is very little scenery. The audience is one of the most extraordinary things that you could see. West End managers keep on telling us that Shakespeare plays would not draw houses and would not repay their cost. But there is "The Old Vic," two and a half miles away, with packed houses; and if you want to see Shakespeare you go to "The Old Vic."

Let me take you to another theatre, the Lyric Theatre in Hammersmith, not a large or expensive theatre, where they have revived some of the great masterpieces of the British Drama. Miss Evans made her reputation there; for example, they produced "The Beggars' Opera," which ran longer than "Chu Chin Chow." They produced Goldsmith and some extraordinarily good modern stuff. Within one mile from the West End theatres in London, the Lyric Theatre produces real plays, old and new. The managers know that the British people are really dramatic and that they will go to see real drama because they like it, not because it is fashionable, but because they like first-rate drama written by British pens in the past and to-day, and because they feel—and we are coming to the centre of the problem—they feel that it helps—helps what? Well, helps them to understand life.

I am going to invite you to come with me to the Repertory Theatre in Birmingham, a small theatre, founded by Sir Barry Jackson, and there for a fortnight, for example, they are producing "Hamlet" in modern dress. Well, why not? Why must we reproduce all the conventions of "Hamlet," which are purely theatrical fake? Shakespeare did not know where Hamlet lived. He did not care where he lived. He had no map with which to find an Early

Denmark. He did not know whether he belonged to the third or tenth or fifteenth century, but we go on imagining that "Hamlet" cannot be played unless you reproduce all the archaeological faked history, and we say it is not "decent" now to go and see him in modern clothing. We, too, are so much the victims of these conventions. You see the curtain go up and you see Horatio coming on in a dinner jacket! But why should he not? You take a deep breath and are shocked; and then you begin to realise you are not dealing with the sixteenth century. You are dealing with a modern problem, and if I may trench for one moment on what Mr. Campbell-McInnes is going to illustrate this evening, you are dealing with a great artistic genius. Remember Mozart and the overture to "Don Giovanni." Mozart, like Shakespeare, "fixes the tonality," and prepares you at once for an unseen world that will make you feel that now you are facing a Tragedy.

And the young people who like to be modern, they go and see "Hamlet" in modern dress, because they say it is a modern play. See how the modern young man, heir to a great position, has lost his father. His uncle succeeded by hereditary right and has married his mother. Remember, he is rather a dreamy and speculative young man, and the last thing he wants to be called upon to do is something decisive. He cannot decide whether he really loves a woman—Ophelia—or whether she loves him. And then he is told that his father was murdered by his uncle, and that is how his uncle has obtained the Crown. What would a young man do in those circumstances, a young man who is devoted to his dead father and devoted to his living mother? He would say: "Did my mother know this, or did she not? Has she married my uncle knowing that he murdered my father, or is she as ignorant as I was? What position is she in now? I have to find that out. Did my mother know this, or did she not?" He goes straight to his mother and tries hard to find out. All the way through that tremendous scene he is saying to himself: "And if my mother knows, what am I to do? Kill her, or kill my uncle, or kill myself, or what?" Is it not a problem with which any young man might to-day find himself confronted?

Or take Polonius, who is "a man of the world," who can say, "I can tell you exactly the way of the world," and there are lots of diplomatists like Polonius in the big London clubs. Yes, you can go right through that sublime tragedy of "Hamlet" and the only thing that makes it different from a modern problem play is the language, and the more you consider that language the more you will be impressed with its modernity, because "modern" only means using the right words at the right time for something that you are feeling at that moment.

I will invite you to do something more, something you can all do, and what we all have done. Let us go into the nursery. There are small people there, little boys and girls. What are they doing? Watch them. They are making believe—they are acting. They may be princes or princesses, or they may be even the tiger that Rabindranath Tagore spoke of, that tried to get rid of his stripes, but they are all acting. Look at their acting. They are depicting life as they see it and transforming it by their minds into what they know is more "real." They are making and acting a play because they feel by making up and acting a play they can get what is "real" very much better than by fighting on the nursery hearthrug, and they are employing their leisure! It seems absurd to use these big words about a nursery—but this is the recreational worth of the drama in the nursery. And if they are stopped and not allowed to do it, then you are going to stunt their education. Anyone who tries to tell children stories will always find that the small person will probably stop him at once and ask "Is it real or is it make-believe?" They do not mind which, but they do want to know whether it is something that actually happened or something you are making up out of your mind. You can tell them anything you like in the way of fairy stories, you can let your fancy take them where you please—or you may tell them something human, pathetic, actual, and—in both cases—they will believe. That is what Barrie has rediscovered. The child in the drama and the drama in the child. All the delicious turns of surprise and paradox which Barrie has put into his plays rest upon that. It is either make-believe or it is something that actually happened, but he never blends the two "realities." That is why Barrie is an artist and a genius. Shakespeare never did. Molière never did, and I was going to say that Bernard Shaw never does.

Take "As You Like It." You cannot get anything better. It does not matter whether there was a forest of Arden. Shakespeare is showing you what romance in life can be. Is that not worth while? I hope so. Then we come to tragedy. Most people seem to imagine that tragedy must be where someone dies or where the hero or heroine is killed somewhere just before the end of the play. That does not make tragedy; it is only an obituary notice. You can have the people die in a comedy and it remains a comedy. But in tragedy the essential thing is not the victory of "right" over "wrong," but the power of one life over another life, the victory of one life over another life. All the contests in history which are "tragic" are the struggles of one great theory of right with another theory of right, and the victory of one over the other, not the victory of "right" over "wrong." And you can apply that to the great struggle, say, of

the seventeenth century. Was Cromwell " right " and was Charles " wrong " ? Yes, in tragedy you have the contest of one will with another will, and then one will wins its victory over the other with " tragic " results. That is the basis of Shakespeare's conception of tragedy. It has dominated British tradition right down to to-day. To sum up my argument so far, you have three great interpretations dominating life, making comedy, tragedy, romance. And now let me consider one or two brief conclusions as to how we can use the drama for such portions of our leisure as we feel are available for it. In the first place, let us remember that there is a great British tradition, starting with the Anglo-Saxons and the mediaeval mystery plays right down through Shakespeare, Sheridan, and then to Shaw and Galsworthy. That is the great stream, into which many rivulets have come, of drama written in England, and it is of no use telling us with this great stream of English dramatic literature that we are not a dramatic people, not capable of producing drama, and not capable of enjoying it. We have built it into the British mind, line upon line, here a little and there a little, until we have this great stream pouring into the vast sea of our literature. We are all born heirs to it just as we are born heirs to the British constitution. Every little boy or girl who is born a British citizen has inherited a great poetic and great dramatic past, in which the British mind has expressed itself about life, because life is dramatic and must be expressed in dramatic form. You may get what the British mind has felt in poetic form or in prose, but you must first see and feel life in the different ways in which life can be expressed—the drama of life ! I am not contending that our drama is better than other people's drama, but I contend that our drama is as good as other nations' drama. It is truly national, and it is British ; and by its quality it has made a national contribution to the world. We are going on with it in the United Kingdom. We have been emaciated by the war, we have forty-five millions of people, we are struggling under a gigantic burden of debt, we have been taxed until there is no blood left in the tips of our fingers, but for all that we believe you cannot buy everything with money. We would rather save our British souls than have prosperity and contentment. We have not lost faith in ourselves or in the future. Let me remind you that one of the results of the Fascisti movement in Italy is the study of Dante by the young people. When the young of a nation goes back to the study of its best classics, then look out, something will happen. When our young people are going back to the study of Shakespeare, then in Canada please look out, because something is going to happen presently in Great Britain.

Conclusion number two is this : In that great national treasury

of our literature you will find that laughter and tears, that sweat and blood, that joy and satisfaction have built it up. Unless you have the right key our British literature is a locked treasury, and if we are heirs to that treasure you have to be *educated* to know how to get this key and how to unlock the treasures and then understand them ; otherwise they might just as well be buried in the sands of Egypt. Now I want to suggest to you that the easy things in life are worthless things. If they are easy to get, they are easy to go. It is the hard things that can only be got by work ; those are the things that are worth having. The treasury of our literature is a treasury of the spirit for the spirit, and you cannot interpret machinery in terms of spirit any more than you can interpret spirit in terms of machinery. Spirit can only speak to spirit.

And my third conclusion is, we have to learn how to read a play. Most people cannot read a play because they will not let their imaginations work. They will not shut their eyes when they read these plays. When you can do that, it is like reading music ; you can sit by the fireside and read a play not merely as literature, but as drama, and I invite you all to try. In doing that there is an enormous amount of the very best education. We can then see life through the eyes of the people who have really lived, and who have the real vision to see the things that are noble in life. We can, if we will, see life as Shakespeare saw it, and is it not better to see life through the eyes of a genius than to see it through the eyes of a film fan ?

And lastly, how are we going to do all this ? I want to ask this question. We have a municipal gallery in Birmingham where the people can see the best pictures, not the best sellers, provided as water or gas or electricity is provided, by taxes. If good drama is to be " popular " it is necessary for it to live. Then why do the municipal authorities not supply us with wholesome clean drama as well as clean water and clean drains ? We want national and municipal theatres, where people can see the best at a reasonable cost, the best and only the best ; and those who do not want the best, let them go to the commercial theatre. There they will get what the commercial managers think they want, which generally means what the commercial managers want.

It would be presumptuous on my part to offer any advice to Canadians, young or old. We have come—and I am taking the liberty of speaking for what is called the British delegation—we have come to learn, and we have learned indeed, and at the end of the long journey from St. John to Vancouver we have had this Conference, as it were, to put the seal and crown upon the lessons we have learned.

Now what are those lessons ? The Conference, I think, has

confirmed them in every way. I should say, if you will allow me—and I hope I am not misinterpreting the general feeling and the result of the Conference—I should say in the first place that we have been getting a great lesson in nationalism. I belong to that part of the United Kingdom called Scotland, where we have been developing nationalism for over seven centuries : and, strange to say, we have become more willing partners and more loyal in the Commonwealth as a result. There is no reason for saying that because this or that group, or this or that area, large or small, develops a strong localism, that that is going to be a disrupting force in the British Empire. On the contrary, it is going to be a binding cement, and if you want to prove that look at England and Scotland. So when we find that it is the ambition of Canada, which, after all, has been at work for a limited period, and which has a tremendous future on its horizon line, when we find it is the ambition of the Canadian people to develop a strong Canadian nationality, so far from that causing us disquiet, we who come from the United Kingdom, if we are wise, say God-speed to you in that task. Build it up in your own way, putting into your building nothing but the best and that which is best suited to Canadian needs. When that process has been completed—which, of course, it never really will be—I am quite certain of this : you will be an even greater and more binding force in the Commonwealth of the British Nations, or what we call the British Empire, than if you were attempting merely to copy others. In your journey towards the accomplishment of your great task, the major things we shall all possess in common—our English speech and our allegiance to the Crown. You cannot undo the past, you cannot divert or dam up that tremendous strain of British traditions and ideals and instincts which have been steadily built up by the sweat and by the blood, by the tears, the joys, the laughter of the British people from time immemorial. Here, after all, is what nationalism is : it is the consciousness of having achieved great things together and having expressed these achievements, here in this book, there in that poem, here in this cathedral, that principle of law or what it may be. Such achievements together form our great heritage, built up line upon line, precept upon precept, here a little and there a little, each generation building in something of its own. And you in Canada, if you will allow me to say it, you, I am quite sure, in the building up of that Canadian nationality will be building into it something that when finished will be of the old stock and tradition.

MUSIC AND LEISURE

J. Campbell-McInnes

IN speaking to the subject of "Music and Leisure" it is important to remember the differences of appeal the various forms of music make to different peoples. Unquestionably one of music's greatest and most direct forms of appeal lies in that of folk-song or people's music. Here we are practically upon universal ground, for people's music, bardic music, and poetry must certainly be as old as language. In this artless form of music, the humanities of the Western world have a common heritage, and from this common heritage the great modern masters of music have received inspiration, and have built their mighty forms of musical art. Great music is great, because of its commonness, and the fact that it will stand the greatest test of commonness, which is constant repetition. It is common, too, in the very fullest sense of the word, because its inspiration has sprung from the hearts of the people themselves, and in our modern civilisation we have gradually taken, and are taking more and more to our hearts and minds, the powerful potency of the common musical appeal. In the education of the young there can be no doubt whatever of the mental and physical value of music, and more especially of its value in developing the desire to sing. All music has sprung from the two natural impulses of movement and song, and the cultivation of folk-music among children, at the receptive age, unconsciously leads by means of language in musical setting, to a sensitive appreciation of metre, rhythm, time, tune, and verbal accent, a general feeling of pattern-making art, a sense of mental calculation and gymnastic, which has led further, in some cases, to an appreciation of the pattern-making arts in general, as well as to a study of literature and philosophy.

It is a good thing to give people music as a form of entertainment for their leisure and delight, but a vast quantity of so-called music, deplorable in quality and manufactured for the purpose, is given out to people for their consumption, when the mental faculties are at their lowest ebb. We should remember that the finest and most lasting appeal can only come from music which is

essentially of a recreative quality, and which stimulates an emotional and mental urge, in the minds of listeners as well as of performers, and which brings about a mentally active and not a torpid and static leisure. Musical activity in leisure results in a joy of the work and the working out of it, bringing about a refreshment to a greater endeavour. Among the arts music is supreme in this matter. An obvious explanation of the form of musical art itself is sufficiently definite to explain the human vitality in its leisurely qualities. To make music people must come together, and, for the time being, those people represent, in the aggregate, the quality of the music they perform. The simple enumeration of the facts which hold people together in a common aspiration and in mutual understanding is vividly exemplified and defined in musical art. Music may go high, but it must not go too high for our heads ; it must go low, but not too low for our souls ; it may go loud, but not to blatancy ; it may go soft, though not to weakness. We must think together, tune together, and move together. We must have a mutual understanding and sometimes one must rest and listen to others. We learn by the subtle influence of music to admire controlled strength, poise, and beauty, and sometimes not to be too intolerant of weakness, when sincerity and duty tender it. In short, we must listen for the inner voice of the Shakespearean love that will admit of no impediment to the marriage of true musical minds, learning to see with our ears, and to hear with our eyes, recreating, and combining to our own gifts, those of the creative artists who have given us a coda to the treasures of their minds, and given them new life by the vital urge of the living voice.

Music no less than other arts owes much to the Church, to the art lover, the patron of arts, and the true amateur. To these influences we owe almost entirely the development of the science of music. Indeed had it not been for the Church and her musicians, and the patrons of art for its own lovely sake, we might have remained musical barbarians much longer than we did. Some people suppose the name musician means a man or woman who can play the piano or violin, or sing a song very beautifully. But anyone who has a musical ear, who loves music and the music of language and understands its appeal, I think we may say that person is a musician. In this sense there are people who have never learned to sing or play at all, who are better musicians than some others who can do these things, people who know the importance of learning to listen and to speak to the ear musically, which is the first step to true musical appreciation ; for it has been well said that all language is potential poetry, and all poetry is potential music. It is sometimes asserted that music cannot be properly appreciated unless the

listener, by an effort of imagination, can picture to himself the surroundings and conditions in which it was composed and first performed. It is an error to suppose that the actual merits of music are in any real sense dependent upon secondary conditions such as these. For the purpose of artistic valuation, it is just as little necessary to know the conditions in which music is created and composed as it is to acquire classical scholarship in order to be capable of appreciating the masterpieces of Greek statuary. The great musical composers do not ask us where we were born or brought up, before they speak to us as man to man. In these days of so much mechanically contrived music, much of it of a quite inferior quality, it is well to remember that the highest quality of music produced by the English, that of the madrigal, was essentially the product of the English home.

In the sixteenth century and for some time afterwards, there were no such things as public concerts. The performance of all secular music at that time was limited to the home and was private. For thousands of years music had been developed on purely melodic lines until the musicians of the Western world made the great discovery that melodies could be combined, and that different notes could be sung simultaneously with beautiful effect. This new art remained for a long time in the hands of the clergy and was used almost entirely in connection with the services of the Church. For many generations the laws governing musical composition were exclusively clerical. Some secular compositions were produced on scientific lines, from time to time in the fourteenth century, and even earlier. Examples of these are the early Florentine madrigals. A century earlier John Fornsete had written the famous round, " Summer Is a-Coming In," at Reading Abbey, England. But music shared in the great movement towards expansion and development which was so conspicuous a feature of the sixteenth century throughout the whole of Europe. There came an inevitable demand for a better type as well as a larger quantity of secular music. The result was, that first in the Low Countries and Italy, and later in the century in England, leading musicians turned their attention to evolving that fine secular form of composition which was known as the madrigal.

Shortly afterwards, abstract instrumental music was beginning to be written for the " Concert " or combination of viols, and also for the keyboard instruments of the day, and for the lute. At the close of the century the instinct for self-expression led to the evolution of the art-song for a single voice, a feature of which was the accompaniment, designed to constitute an integral part of the composer's work, in contrast to the folk-song, which was either sung without

accompaniment, or accompanied at the discretion and taste of any individual performer with improvised harmonies. All these forms of secular music were pre-eminently for the home, and in England particularly, the performance of it in the great houses which were built in such numbers during the later years of Elizabeth's reign, was one of the leading features of the domestic life of the period. The last quarter of the sixteenth century had seen a great growth of wealth and consequent luxury in England. In certain directions this led to much vulgar display, a feature that has at all times been almost inseparable from a sudden access of wealth, but fortunately the taste of the day was by no means generally on the side of vulgarity, and does not the term "Elizabethan" stand for some of the noblest dramatic and lyric poetry of all time? Fine taste was inherent in the Elizabethans, resulting not only in the composition of so much splendid music, but also in the widespread custom of singing and playing it. So it was that the newly-rich as well as the old nobility and gentry, vied with each other in including music among the many luxuries of their great houses. Famous composers were often engaged as resident musicians, who occupied an important position in these establishments, ranking with the steward and the master of the household, and often enjoying the private confidence of the members of the family circle. Some details of the daily routine of life in such a household are recorded. The day began early. The breakfast hour was commonly six-thirty, and after it the men would spend the morning in the sport of the field, and the ladies in embroidery and other domestic occupations, though a few of them also indulged in the sport of hawking, while the yeoman and the servants went about their various business. In the towns the serious affairs of the day were also dealt with at an early hour. For example, the House of Commons assembled at 8 A.M. at this date. Dinner was the principal meal of the day and was taken at noon or sometimes earlier. The afternoon was spent in the garden, in games, or in country walks. A few of the largest houses could boast of a tennis court, and a bowling alley was found in every garden. Much time was spent by both sexes in reading and writing, and some in playing the virginals and the lute and in singing songs. The lute was played by ladies as well as by the men at this time. The usual hour for supper was five-thirty. It was after supper, as Thomas Morley, writing in 1597, tells us, that the mistress of the house, according to custom, was wont to serve out the part books, and call upon her guests to join with the family in singing madrigals. This would scarcely have been an everyday occurrence, and it was, no doubt, varied sometimes by a "consort of viols" or by the playing of the musicians in their gallery overlooking the hall. Madrigals

were frequently sung after supper, and Morley is often quoted to show that it was regarded as an essential part of a gentleman's education that he should be able to take part in a madrigal at sight. There can be no doubt that ability to sing at sight, which in the twentieth century is somewhat exceptional, was very general among the educated classes at the close of the sixteenth century, even though it may have been far from being a universal accomplishment. Enough has been said to give some idea of the development of madrigals and songs, and to show how active was the spirit of music in the homes of merry England in Shakespeare's day, when the Queen and her courtiers could sing and play instruments with skill, and when music of all kinds was so much loved and encouraged. Seeing the extensive part music played in the lives of the Elizabethans, there is little surprise that so splendid a school of composers should have flourished in England at that time. English people to-day are slow in recognising how high was the position of English music in the days of Shakespeare. Byrd, Wilbye, Morley, Dowland, and Weekles, were all living, and in the height of their activity in the year sixteen hundred. It may be doubted whether any other nation has ever been able to boast of five such great names in a group of contemporary composers. Certain it is that these five alone did enough to place England at the head of all the musical countries of Europe at that day, and their names should stand proudly among those of other great Englishmen, who, at different periods, have achieved great fame in literature, the drama, painting, sculpture, and architecture. Nearly seven hundred years ago, England gave to the world the first artistic music it had ever seen, and the music became an integral part of the spiritual and domestic life of the nation. This was not only encouraged by the Church and by people of leisure, but the community itself saw to it that music should be one of the best handmaids to the struggle of life. The folk-music of the British Islands is full of gems, the folk-singers and bards exist to the present time, and traditional lavender cries may still be heard in the lavender fields of England. It has been said, "Let me make a nation's songs, and let who will make its laws." "Where do you get all your songs?" an old Sussex singer was asked, who sang hundreds of songs—"Oh, give us the words," he replied, "and God Almighty sends the tunes." It is a particular pleasure for me to be able to say that I know of no place, other than in this Dominion, certainly none to the same extent, where music and leisure are going hand in hand to great achievement, if not to a revolution of popular taste. A great deal of musical history has been made during the last ten years. Just after the war, I remember being told that nothing

but jazz could hope to succeed, and that it had come to stay. What has happened? Eighteen years ago my friend Canon Fellowes of Windsor, the descendant of a long line of Church musicians, took up, in his leisure time, and brought his fine musicianship and musical scholarship to bear on, the research of that glorious heritage in music of the English-speaking peoples, the supreme flower of the Elizabethan age, the English madrigal composers. Largely as a result of his labours a group of singers came together to study madrigal rendition. About five years ago they were brought over to the United States, and on their second tour a musical critic wrote, "The English singers have returned to Washington, thank God." "So far as we can see," wrote another, "there is no reason why the English singers should ever leave us." The spread of these glorious beauties of music throughout the United States has undoubtedly created a new sense of musical art values on the North American Continent, amounting almost to a rebirth of taste and certainly to a truer appreciation of a great heritage. Another movement, made possible by the scholarships of Mr. George Eastman of Rochester, and by the support of Mrs. Carrington of Toronto, created an opera company of American-born singers, twenty-five per cent. of whom were Canadians, who have toured Canada and the United States, singing opera in the English language with the greatest success, and helping in their way to throw into discard the gratuitous assumption that the language of Shakespeare and Milton is unmusical. Another recent growth for the development of the higher forms of musical art is the Hart House String Quartette—already acclaimed in this Dominion and throughout the United States—originally sponsored by the Massey Foundation, which also founded the admirable Hart House of Toronto University, where music, from the simple song to the "Passion music" of Bach, is a part of the cultivated leisure of the university life. But apart from these, and the various choral organisations and orchestral endeavours of thousands of people in Canada, voluntarily playing and singing music for pleasure, leisure, and culture, we have seen during the last few years two developments in musical endeavour of the highest possible significance for this Dominion. One of the greatest problems of Canada is the assimilation of races. I venture to say that no greater power exists for that purpose than the competition festivals held in Western Canada and the folk-song and handicraft festivals of the Canadian Pacific Railway. Having been associated with the competition festivals in England, and in this country, I am at liberty to say that I know of nothing more impressive in its way than to see these children of all races, born in Canada, brought up in the Canadian

schools, and all joining and vying with each other in pacing themselves to musical excellence. Second only to that is the fact that these festivals are made possible by men, many of them hard pressed in business affairs, who give up weeks of their time and energy in a purely voluntary effort to assist the music and the competitors to greater achievement. Here, in truth, is a great example of the vitality of joy in leisure. As to the Canadian Pacific Railway Festivals, the story of the Scottish pioneers in Canada is a great epic as well as a great romance. When a business corporation which so makes Canada physically possible, turns its attention to human history, as well as to physical history, it is one of those events that stir one's dreams to the spring of Helicon. Here is a power of music and leisure, in its greatest and most practical form. As I have already said, the power of music and the appeal of the folk-song throughout Western civilisation, so valuable in mutual understanding, is here in this enterprise, and in its essence, consummated. We have political leagues in the world, and fraternities of all kinds, but I make bold to say that in this inter-provincial enterprise, here in this Dominion, is already happening, where, possibly, it could only happen, a movement great in its vision and incalculable in its results, for the future leavening of this country. From the traditional folk-music, and handicrafts of old France and French Canada, the scholarly researches of the eminent folk-lorist M. Barbeau, with the vision of Mr. Murray Gibbon, and the support of that great Canadian, Mr. E. W. Beatty, this movement of music as leisure is already welding a cultural background in the minds of Canadians, which promises to link throughout the country the treasures of the people's minds no less forcibly than the early pioneers of the country have linked them to the treasures of its earth. We in Canada have not so much leisure to reflect, as in older countries. To that extent all true Canadians must be ardent pioneers in all walks of life. Reflection must turn to vision and faith in the future —to live not by bread alone, to interpret all races, beauties, and cultures, to be a child of the past, and a parent of the future, and above all to joy in the artistic heritage of its peoples and the faith of its pioneers. The Dominion of Canada is full of musical talent and of ever-dawning artistic growth, from which, and by the support, help, and appreciation of the true and vital leisure of the real amateurs—the lovers and the faithful few—we shall see a background of artistic beauty recreated in the hearts of its people, by the medium of the matchless beauty of their musical heritage, and their undying faith in the great and beautiful country the Almighty has placed at their feet.

THE CINEMA

THE CINEMA

The possibilities of the Moving Picture as a means of education in dramatic art as well as of general information and entertainment formed the subject of addresses by the Reverend Dr. E. Leslie Pidgeon, of Montreal, on "The Child and the Cinema," and Sir Aubrey Vere Symonds, on "The Cinema and its Place in Education." The opinion had been expressed in the National Council's Preliminary Statement that the importance of the Cinema in education had only just begun to receive acknowledgment, and then chiefly with relation to the so-called "educational film." "In the opinion of many competent authorities," it was pointed out, "the problem of the Cinematograph is the biggest one with which we have at present to deal, for it is obvious that no system of education, providing only for school years, can ever hope to answer its challenge successfully. The Cinema emphasises and capitalises the weaknesses, abnormalities, and falsities of human life, and these are the things which are persistently put before the child's mind and which, he therefore assumes, represent the average in the life of his elders and those about him." The Council had also pointed out that "the producers and exhibitors insist that they are meeting the demands of the public—which possibly they are. But a demand can be created for almost anything: Demand is no criterion by which to judge the propriety of a thing or its value."

The discussion was desirable and very timely in view of the fact that in Canada the Cinema is largely under the control of commercial interests and that its educational possibilities should be explored and information procured regarding the system of government control and utilisation in Britain and elsewhere.

Dr. Pidgeon was introduced by the chairman, Dr. George M. Wrong, as "a man of action, a man of wide interests, a great teacher and scholar." In announcing Sir Aubrey Vere Symonds' lecture the chairman said, "I think we may say that there is more than one unique feature in this Conference, and there is one which I wish publicly to mention at this time. This is the first time that the British Department of Education has sent official representatives to a Conference outside of Great Britain. I have great pleasure in introducing to you Sir Aubrey Symonds, Permanent Secretary of the British Board of Education and a representative here of the Government of Great Britain."

THE CHILD AND THE CINEMA

Rev. Dr. E. Leslie Pidgeon

IT is my privilege to speak to you this evening on the subject —which was chosen for me—which is stated as "The Cinema and the Child." I shall not be violating the principle which it embodies if I reverse it and make it read, "The Child and the Cinema." This I do because my subject leads me immediately into a study of the psychology of the child and a theory of education. A subject of this nature cannot be treated in isolation. It is but a segment of a circumference which leads to a centre. It is what it is because of that centre to which it is related. And the centre in this case is one's philosophical and psychological presuppositions. It must be frankly admitted here that at the present moment there is marked difference of opinion, especially upon psychology, and one would manifest considerable temerity who would assume that the last word has been said, or who would speak with dogmatic certainty upon the conclusions which he may feel himself warranted in accepting. It would not be profitable, and certainly would lead beyond the scope of my present opportunity, to endeavour to prove the positions which I accept. I cannot do other here than to announce and accept them, and endeavour to be true to them in the inferences which I draw. If one objects to my premises, I could scarcely expect mercy from him in my conclusions.

It is, further, my belief that in dealing with such a subject under the auspices of the National Council of Education, it is principle which should be brought forward. Were this a meeting of a Social Service Council, instead of an Educational Council, I would deal more fully than I now intend with the actual conditions of the cinema, and the means by which they may be changed and improved. I take it to be more in keeping with the National Council of Education to picture the nature of the child and the nature of the cinema, and thus form an educative background for their proper relationship.

In as far as the programme has made other provision for the discussion of the "Cinematograph in Education," I assume that it is the public motion picture which comes directly and chiefly within the scope of this paper.

First, I purpose to place before you my conception of the general laws which determine the moral development of the child. Whenever I endeavour to relate the cinema to the child or the child to the cinema, I am compelled to ask what, if any, effects the data supplied through the senses has in influencing or determining the moral character of a human being. If I should be forced to the answer which a certain school of psychologists claim to have received from their investigations, I should say, none whatever. And if this were my finding I should only need to inform you that the cinema is not an appreciable factor in the development of the child, and may thus be ignored. If, I say, we agree with those who claim that germ inheritance determines character, we need not trouble ourselves with the nature of the environment which calls the potentialities into being. I cannot, however, dispose of my subject so easily, because I believe the very opposite to be substantiated by study and observation.

Three influences have long been recognised as determining the capacity and the character of each individual. These are known as Germ inheritance, Ante-birth acquisitions, and Post-birth acquisitions or nurture.

Germ inheritance is exceedingly important. It decides the use which will be made within certain limits of every opportunity which is presented. In assimilating the elements of nature by which the individual grows, it will determine whether they will build up the brain of a dog, or a monkey, or a man. It has been well said that " It is the individual's stock-in-trade. It gives him the basis without which everything else that society may contribute would count for nothing. It may be led in the right direction, or it may be led otherwise, but without it the individual could do no business at all." And its nature must decide what sort of business he will do. Years ago Galton said, " The son of an eminent man has a thousand times better chance of being eminent than the son of the average man." And Fiske reminded us that the cranial capacity of the modern European exceeded that of the Bushman by forty cubic inches—four times as much as that by which the Bushman exceeded that of the highest apes of the African forest. This increased brain capacity seems to be the product of generations of development or selection, and determines the capacity of the individual. It seems to me that the evidence is overwhelming for the support of the theory that sheer mental ability is the result of germ inheritance. It must certainly be admitted that modifications which may determine results may be made before birth, but these, in my opinion are not germ inheritance, and should be treated as nurture.

But, on the other hand, I consider that all strictly moral qualities, such as truthfulness, integrity, diligence, unselfishness, purity of

thought and action, are all acquired after birth. All that we know as civilisation, including morality in each individual, is an acquisition. I confess that I cannot see any power which the child brings into the world with him, except capacity, and the power to respond to the touch of his environment, and by responding, to give it an individual and distinctive embodiment in his own being. And I must confess that I have difficulty in defining sheer potentiality before it is made active by the response to the touch of environment. It is quite true that environment only supplies opportunity, but, on the other hand, it seems to me that it gives our total opportunity of becoming what we are inherently capable of being. Without entering into the old dispute between empiricist and transcendentalist, we may confidently state that all knowledge must be developed through the senses. Children do not reason or deduce. The stimulation of their senses sets their minds and emotions in action, and all such motion tends to continue. In the words of Richard Moulton, " Character is the momentum of our past." The younger child learns more easily from seeing and doing. It is only as he grows older that he will begin to learn through reason. Then the spoken and written word will have greater meaning. The most acute of the human senses is the sense of sight. In this man differs from most of the lower animals, in whose case smell and hearing are more highly developed, and are more needful than the sense of sight. Especially in the case of the child, the sight of objects or pictures of objects in motion are more attractive and make a deeper impression upon the conscious life than pictures of objects at rest. These facts point with directness to the effectiveness of the cinema in the child's education and development. It is an instrument which touches so vitally the aggressive potentialities of the child mind that it cannot be ignored. Put over against this the fact that we do not discern in the child any natural preference for good over evil—that his senses invite all impressions, and that the impressions tend to become permanent, and to recur, and the possibilities of the cinema for good or evil will be obvious. Nothing should enter the child's mind through the senses, except that which you desire to make permanent in his conscious life and character. On the positive side these hungry senses of the child should be fed with what is desirable in his character. The impressions of childhood are deeper and more abiding than those received in later life. I know of no more disastrous experience in the life of an individual than to have his childhood and adolescent mind stored with bad imagery. And I know of no more valuable asset than to enter active life with a background of pure and cultural imagery, against which the sense-experiences of the future are to be thrown. In its light the individual is liable to see all that he does

see, and in its nature he is liable to transform all that comes to him. This statement, to the extent that you accept it, contains the whole problem of the cinema. It is one of the most effective means in modern life of stimulating and storing the imagination, and for the child at least, imagination, rather than will, is the dominating element in moral action. In fact, I believe that if anyone, child or adult, is placed in a position in which his imagination is placed over against his reason and will, the imagination will be victorious. It may take one year, or it may take ten, but finally the imagination will win. I do not consider that the doctrine of the survival of the fittest applies to the moral life. A boy is not made stronger by passing through a maze of evil influences, even if in practice he has resisted them. He is made morally weaker by every evil picture of life which he has seen, by every embodiment of wrong or injustice in the organised life which constitutes his environment. During the years in which a child is absorbing unreflectively, and responding spontaneously, a wise and benevolent social order would provide an environment which would nourish in him only what is best.

In a general way, I am compelled to divide the life of the individual into two periods. The former is characterised by a readiness to receive and be influenced by impressions from without. The latter manifests a more marked fixity of nature, and tends to project its own transforming power upon the data of experience. This I take to be the main reason why the child and the adolescent manifest such a marked instability and readiness to change, and, on the other hand, why the mature man is so slow to change his categories of thought and habits of action. In practical life frequently they both provoke us ; but it is a wise provision of nature. By virtue of this law, during the years of growth the individual is teachable, and capable of receiving without distracting discussion the intellectual and spiritual inheritance of the race. He is the "heir of all the ages," and this unquestioning receptivity of childhood is society's opportunity to lead him into the possession of his estate. Not less significant is the fact that the more static condition of later years steadies him in retaining, improving, and using his patrimony.

These principles apply to the whole social environment, but they apply in a very special manner to the cinema. First, it depicts life in motion, and all movement is fascinating to the child. A picture in which the pulse of action beats high, in which every motion is artistic, and where circumstances are co-ordinated to make the heroism of the hero stand out in bold relief, awakens intense, sympathetic enjoyment in the consciousness of the child. Place over against this the accepted fact that the more thorough the enjoyment

and the more intense the feeling which accompanies an impression, the more deeply and permanently is it cut into the memory and character, and not a word needs to be added as to the effectiveness of the cinema in the education of the child. Is not the word " character " derived from a Greek word which means " cut into " ? And does it not mean that our impressions so cut into our minds as to become permanent ? We now know that the impressions received from sense stimuli depend to a noted degree upon the sensations previously experienced. " All our yesterdays are concentrated upon our to-day. Our whole past experience is in the field when we accept or reject a conclusion, or seek to form a judgment." (Jones).

Then the motion picture possesses great power of suggestion. To most people suggestion is more powerful than argument ; but to the child, suggestion is stronger than will. The credulous mother wastes her time when she instructs the little chap as to how he is to behave at his playmate's birthday party : because when he is in company with other children the suggestions of their actions will dominate his will. To the child suggestion is irresistible, while logic is meaningless. A noted authority has said that " with a child an ounce of suggestion is worth a pound of commands and reproofs." While I am speaking specially of children, I consider that suggestion is powerful with all people. George Eliot gives us an excellent example of the effectiveness of suggestion in " The Mill on the Floss." When Tulliver became bankrupt and the mill was to be sold, Mrs. Tulliver, with a woman's intuition, saw that the climax of the family's calamity would be reached if Wakem, the lawyer and Tulliver's arch enemy, bought the mill. And, with a woman's logic, she went secretly to Wakem to ask him to refrain from such an action. Wakem had never thought of such a proposition until her request suggested irresistibly to him the grim humour of the transaction.

We know that we can suggest effectively to ourselves. What is called self-confidence is self-suggestion of success.

Now when, on the one hand, I think of this characteristic of human nature—this pent-up force ready to be let out explosively by the suggestive spark from without, and when I think of the power of the cinema to emit that spark, I am moved by the thought of its possibilities for good or evil.

If my belief of the relationship of the child and the cinema be accepted in anything approximating the degree in which I hold it, we are faced with the practical question of its use and control. A complete and final answer to this question must be the result of deep study and intelligent experiment. Only a few suggestions can be made.

First, I can scarcely see a satisfactory solution as long as the cinema remains purely a commercial enterprise. The men who direct it are not necessarily educationists. Even if they were, it is a question as to what modifications they could make from educational standpoints. They are in charge of the vested interests of widely scattered shareholders who will measure their ability and grant their promotions from the point of view of dividends. Men who intend no wrong to society, or who sincerely wish good to society, but who use for business purposes powers which they do not understand are liable to present the particular, the temporal, and the sensuous, rather than the general, eternal, and spiritual. Whether by public ownership and operation under commissions, or Departments of Education, or whether by effective censorship, or some other approved method, the cinema must be directed for social good. I am aware that this is a giant task, because it includes not only control and direction, but production of films. But society can do anything if it is convinced that it should be done.

It must be stated that much has already been done, but I do not consider that anything satisfactory has yet been evolved. Some provinces have passed legislation, intended to prohibit children from entering cinema theatres unaccompanied by guardians. These laws were not wholly unsuccessful, but numbers of children, whose home conditions were least favourable, would congregate at the entrance seeking good-humoured adults to become foster guardians for the occasion. In actual practice not many children failed to enter. For more than a year in the Province of Quebec the law has prohibited all persons under sixteen years of age from attending a motion picture theatre. I cannot speak for the province as a whole, but the law is enforced within the city of Montreal. I would not at this juncture venture a criticism of the law, but certain observations are in order. First, such a law is based upon the decision that the cinema as now publicly conducted is a bad influence, and a purely prohibitory law makes no attempt to use its acknowledged power in the interests of citizenship. One wonders also whether public sentiment would support legislation as drastic, except in those parts of Canada in which the people have been specially trained in obedience to educational leadership.

I am inclined to the belief that the final solution has not been reached in Canada, and I suggest that the National Council of Education should either conduct a thorough study under its own auspices, or encourage a study by constituted authorities, of the dangers, possibilities, and use of the public cinema in relation to citizenship.

I venture but one more suggestion: We should educate our

citizens as to the power of the cinema for good or evil. Many parents treat it as a mere amusement, and amusement as "pastime." There is no such entity as "pastime," if you mean something which passes the time without giving momentum to life. I agree with the psychologist who said that a growing boy cannot smell a flower and remain the same boy he was. We must teach our people Ruskin's lesson, that a child should never see a picture that is not worth seeing, nor read a book which is not worth reading, because the seeing of the bad picture and reading the wrong book creates in him a false appreciation. When people are awakened to this truth we shall have a background of intelligent sentiment to support study and action for the control and use of this effective instrument.

THE CINEMA AND ITS PLACE IN EDUCATION

Sir Aubrey Vere Symonds

THERE are obvious advantages and there are equally obvious disadvantages in being the second speaker on the same platform on the same subject. The advantages are that one's predecessor will probably say many of the things much better than one can say them. The disadvantages are that he will probably steal your thunder. Dr. Pidgeon has said many things which I had intended to say, much better than I could have said them myself. Quite apart from the fact that Dr. Pidgeon has covered so much of the ground itself, it would be impossible to deal with the subject of the cinematograph in relation to education in its whole aspect, and therefore I propose in the not very long time in which I shall crave your attention, to confine myself to a few of the more salient factors.

I propose to begin, if you will allow me, with a quotation from a very eminent English headmaster. This is what he said:

"Now the cinema seems to me to be typical of all that deserves our most vigilant hostility as protectors of the young; whenever we find anybody or any business that has discovered children as a market or as a paying proposition of any kind, as a means to an end that is not their education, we ought to regard them with the profoundest suspicion. At their best they are always in danger of the temptation to lower their standards in order to extend their market, and at the worst they are enemies of the human race."

And more recently still, in fact only a few days before I left England, a learned Judge of the High Court in England said, or was quoted in the newspapers as having said, that he regarded the cinema as the greatest menace to art, literature, and civilisation that the world has to face to-day. Now if I were in England to-day I might perhaps fear a process for contempt of court, but as I am not in England to-day, I will say that I disagree profoundly with these two most eminent men. Of course there are bad films and, of course, there are bad pictures. There is bad music and there

are bad books. There are now and there always have been and possibly there will always be deplorable pictures and demoralising literature, but that is no reason for a wholesale condemnation of the cinema. The cinema is here. It has come to stay, as Dr. Pidgeon told you. The cinema, in my view, rightly or wrongly, looking at education in its broadest sense, is one of the most potent factors in education to-day. Whether you like it or not, it is there. It has been the means of introducing vast masses of our fellow men and women and children to unknown regions, tracts and territory, geographical, historical, national, which they never could have known of by any other agency, and it is now up to us to recognise that fact and use whatever influence we may possess to see that it is a factor for good. I have some figures as to the number of visits to the cinema theatres per week in England. I find that to-day the number of visits per week exceeds the total number of the school population in England and, further, that the weekly number of visits of primary elementary school children in England is 90 per cent. of the whole primary elementary school population. Obviously that is of the profoundest educational importance, and we who are in any way connected with the service of education cannot afford to ignore it.

I should like for one moment, more particularly because Dr. Pidgeon did not deal with this important aspect of the question, to say a few words especially to an audience which I know must contain a number of men and women who are much better qualified than I am to talk about teaching. I would venture to make a few suggestions upon the more limited question for the moment, of the use of the cinema as a vehicle for class-room instruction. I think that the cinema, like many other things, has probably suffered as much, if not more, from its friends than from its enemies. We may, I think, dismiss at once the extravagant claims that were made some years ago on behalf of the cinema. Nobody to-day anywhere, I believe, would for one moment suppose that the cinema could or should supplant the textbook or the teacher, but I do suggest that the cinema film, the moving picture film, can be made the most useful adjunct and supplement to class-room instruction in the hands of an expert teacher.

I suppose most of this audience during the past week have seen some very remarkable films brought from all corners of the earth and exhibited on this platform. They have been educational in the widest sense, and surely they have made an appeal to all of us. I ventured to suggest that a few films should be brought from England for exhibition here, and I think some of them have been shown. I shall refer particularly to two or three of them. First

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SIR AUBREY SYMONDS

of all there is the film called " Plant Magic." I personally believe that is a really wonderful film. I believe that view has been shared by a large number of the visitors and delegates to this Conference. I would refer again to the film entitled the " World War and After." That film, I believe, was exhibited this afternoon. It certainly has been exhibited thousands of time, in England and in various parts of Europe under the auspices of the League of Nations. I would also refer you to a film that has not been exhibited here, a film which made a great impression on my mind, " The Epic of the Antarctic," one of the most wonderful films ever shown, and which, I am glad to say, has been accepted as a National Memorial by the British Government. It is a most wonderful film showing Captain Scott's last expedition to the Antarctic. There is another entirely different kind of film—but a great deal can be said for it—" Ben Hur." Then there are films such as that called the " Golden Eagle " ; films of Big Game, not necessarily of shooting, but close-up films of big game ; films picturing foreign lands, and the native customs in these lands, their habits of living ; films depicting agricultural processes for the city child and industrial processes for the country child ; films showing rapid or slow movement. There is one film I brought over—I do not think it has been shown—a rather remarkable film which has been prepared entirely by the English Women's Hockey Association. This film has been circulated throughout the schools of Great Britain, and I am assured that not only has it been one of the most popular films, but it has been of the utmost value in teaching the proper playing of hockey.

I am merely trying to mention, of these various kinds of films, those which would be of extraordinary value as adjuncts or as supplements to the ordinary class-room instruction. I would make this claim on behalf of the film. First I would suggest, and I am really only repeating Dr. Pidgeon, they stimulate the imagination and stir the interest of the child in a way possibly that no written books or oral teaching can do. Of course it must not stop there if the film—and I say this with great humility because I have had no actual experience in teaching, and I am really quoting the opinions of some of my expert advisers—if the film is to be of real value as a vehicle of class-room teaching, it must be made to fit exactly into its proper place in the curriculum. Secondly, it should be preceded by a preparatory and succeeded by a follow-up lesson, and if any person here wants to see exactly how that process should be carried on, I should like to refer him to the admirable suggestions made by the League of Nations to teachers in regard to the film called the " World War and After." In England, hitherto, the official attitude towards the cinematograph in education has been

certainly negative and possibly sceptical. I think I must read to you the official pronouncement from the Educational Conference of 1925.

"I have considered the report in question (*i.e.* the report of Lord Gorell's Committee) and have caused an inquiry to be made into the possibilities of the practical use of the cinematograph for educational purposes. In the result I am disposed to think that its proper place and function as an instrument of instruction cannot yet be defined. No doubt films of a general character, illustrating scenery, natural history, wild or primitive life, agricultural, commerical and industrial operations and other activities of our complex civilisation, may serve a very useful purpose in supplementing and providing a background for the instruction given in the schools and in augmenting its significance and interest. Such films could be educational in the widest sense for adults as well as children.

"But so far as concerns the use of films as the means of specific instruction in the class-room, at a cost not out of proportion to its value, the results of my inquiry have been, generally speaking, negative; and while there is no doubt a fairly wide field for educational experiment, I do not think the time has yet arrived when it is possible to make specific recommendations on the subject."

That was in 1925. The subject naturally came up for further discussion at the Imperial Educational Conference in 1927. It was a very interesting discussion, and I do not think I should be far out in saying that the general opinion expressed at that Conference was as dubious and sceptical as the opinion expressed by the Minister of Education in 1925.

Well, I do not know whether it is that I have imbibed something of the freshness and vigour of the Canadian atmosphere, or whether it is that I have placed some thousands of miles between myself and Whitehall, but even at the risk of getting into some trouble when I get home, I am going to take my courage in both hands and say I do not believe we can stand where we are. We have got to make up our minds. The cinema is a big thing, it is too big a thing to ignore, it is too big a thing for anybody who is concerned with education to ignore, and we must make up our minds one way or another. It is futile to denounce it, it is equally futile to make extravagant claims on its behalf. It is impossible to check the influence of the cinema except by carefully prepared, considered methods. You might as well try to prohibit the use of the printing press as try to obstruct the triumphant march of the film. What we have to do is to recognise that it is an enormous factor in the

education of the child and in the education of all of us, and we have got to make the best of it. We must realise that the child, that all of us, have probably formed the cinema habit, the movie mind, and we had better play upon it as well as we can.

Now if those of you who are in any way responsible for the administration of the educational services in any part of the British Empire agree with my view, which is this, that what we require is constant, careful, scientific research and experiment into the uses and abuses and conditions of the cinema, if you agree with me, then I venture to take it upon myself to promise you on behalf of the British Government, our loyal, our earnest, our hearty co-operation in any measures that may be taken to that effect.

Dr. Pidgeon referred to the durability of the impressions that are made upon the child by the cinema. Can we not by our united efforts, can we not as educationalists, use such influence as we may have to see that the children of our community are brought up and educated to see the cinema as it should be, to see graceful, artistic, sane, sound, beautiful films, so that by this means a public opinion will be formed which will not tolerate shoddy, inartistic and degrading films, of which unfortunately we have too many to-day?

Mr. Chairman, I have finished all I have to say on this subject, but I should be sorry to sit down without saying one more word. This Conference has been one of the most wonderful things that any delegate, I am sure, could have possibly imagined. There has been throughout a wonderful vision, a marvellous spirit animating the whole proceedings. In the provisional statement announcing the programme of this Conference, Major Ney, or one of his assistants, I do not know which, displayed a most remarkable ingenuity and research and gave us a series of quotations touching upon the general subjects, but I would venture to suggest one which escaped him. It is this. "Life is the gift of nature, but the gift of wisdom is beautiful living." If this Conference has done nothing else it has helped to inculcate, to impress on the minds of all of us, and perhaps to enable us to spread to even wider territories, the possibilities of beautiful living.

To the President, Mr. Chairman, to the Council, and above all to the indefatigable Executive Secretary, of the National Council of Education, I desire, on my own behalf, and on behalf of my fellow British delegates, and I am sure I may say, on behalf of the other delegates from all parts of the world, to express our heartfelt thanks and our sincerest congratulations upon the efforts they have made and the results they have achieved to make this Conference one of the most notable events, certainly, in the history of Education and possibly in even a wider sphere.

I tender at the same time our most grateful thanks to the Government of this province and to the mayor and councillors of this great city, and it would be ungracious in the last degree if I did not add our warmest thanks to those ladies and gentlemen who have acted as our hosts and hostesses and received us with such charming and generous hospitality.

To me, this Conference, and I believe to most of us, will be an unforgettable experience ; and so far as I am concerned, I shall make it my duty, as it will be my pleasure and my pride—I shall regard it as a sacred mission—to take back to the old country a message of the friendship, sympathy, and affection of my fellow-countrymen, as perhaps I may call you, to which we have had such abundant testimony during our sojourn in this beautiful city.

RADIO

RADIO

Closely related to the last section, the subject of the Radio as an instrument for the diffusion of knowledge generally and of musical culture in particular proved of especial interest in considering the implications of art and leisure. Radio in Canada, like the cinema, is at present controlled chiefly by commercial interests. Moreover, as stated in the National Council's Prospectus, whatever differences of opinion may exist among educators as to the value of radio for teaching purposes, there can be none whatever as to the desirability of safeguarding the right of the Canadian Provinces to introduce radio broadcasting into the schools from Canadian sources whenever it is so decided by the educational authorities. The Conference heard three addresses on Radio : from Mr. J. C. Stobart, Mr. Torao Kawasaki, and Professor G. G. Sedgewick, of the University of British Columbia.

The Right Honourable Arthur Meighen, P.C., presiding, said that to take part in welcoming the distinguished delegates from the various parts of our far-flung Empire was a privilege which he greatly valued. " Let me say it is a proud moment for any of us in Canada to take part in deliberations with them, and to accord a welcome, an Empire welcome, to delegates from the Old Land, and from the great Dominions of the Southern Seas ; and, I may say, especially to that very distinguished prophet—one feels from another world—who has spoken to us in this theatre from the Oriental fold of our Empire in India."

" The first speaker of the morning is Mr. J. C. Stobart, the Director of the Educational Features of the Radio in association with the Broadcasting Corporation of Great Britain. The Radio is one of the wonder discoveries of this wonder age. It has already proven a powerful factor in educational work, and its possibilities are far from exhausted in that sphere. I am sure no father of a family like myself will fail to realise that the educational possibilities of the Radio in Canada are open to very vast extension and improvement. I can do no better now than to introduce Mr. J. C. Stobart."

Mr. Torao Kawasaki, who spoke on " Japan and the Radio," was introduced by the Honourable Joshua Hinchliffe, Minister of Education for the Province of British Columbia as " an authority on the Art, Literature, and Religions of Japan and the Orient. He is Secretary

to the Japanese Consulate-General of San Francisco, and has been in Japan, Korea, and Manchuria for the past year and a half studying conditions in those countries."

Later, in announcing Professor Sedgewick's address on "A National and Provincial Policy for the Radio," the Minister strongly commended the practical character of the programme and also the selection of a University Professor of English to deal with the question of radio policy in Canada.

THE RADIO IN EDUCATION

J. C. Stobart

DURING my three weeks in Canada I have kept my eyes and ears open, and I suspect there are two schools of opinion about the radio. The first one includes those who regard it as an ingenious scientific toy or hobby, make their own sets ever more and more powerful and complicated, and turn knobs and dials and eliminators and elevators and get *Omsk* quite clearly on one tube and then rush off to *Tomsk* and then to *Tobolsk* and then come and tell me about it.

The second one includes those who switch on when all other resources of civilisation fail, when conversation flags, when the husband stays late at the office or the wife tarries at the church guild tea-fight ; and then they hear something like this : " This is station XBQ, the station of the Hot Dog Supply Company of Alaska calling : Hello, folks ! I figure you're in for a dandy time, folks. Dwight Levinsky, the thousand dollar gold-toothed baritone, is now going to sing two songs, ' Why is my baby blue ? ' and ' Daddy's jazzing with the angels now ! ' by courtesy of the Hell-fire Insurance Company of Nebraska. Sit back, folks, and enjoy it ! "

Please don't think that's a parody of Canadian broadcasting. I have been in Canada only three weeks, so that may account for the fact that I have not yet heard any Canadian broadcasting, though I have heard a good deal of broadcasting in Canada.

If you start, as you reasonably may, with a prejudice against radio, if you have only met with those two classes of listeners, I greatly fear you may not understand or may not believe my story of how the British Broadcasting Corporation uses it as a great instrument of citizenship and culture, supporting the work of schools, colleges, churches, theatres, concert halls, sports grounds, and so on. To-day I am to confine my attention to Radio and the Schools ; to-night I hope to tell the rest of the story. But first I must explain how the B.B.C. came to be in a position to use this great new medium of dissemination for disinterested public purposes without hope of gain or fear of loss.

Although some of the key discoveries that made radio possible were made before the war by Englishmen, notably Sir O. Lodge and Dr. Fleming, the war stopped its use for peaceful purposes. So that radio broadcasting was in use for some years on this continent before it was permitted in Britain. This was to our advantage in the long run, I think. In characteristic British fashion we " waited and saw " what our friends across the Atlantic were doing with the new discovery. Their go-as-you-please system led to the installation of hundreds of transmitting stations, most of them insufficiently provided with the funds necessary to maintain a satisfactory broadcasting service, most of them designed for some publicity interest of a commercial or propagandist nature, and the air was filled with conflicting voices. By and by, some sort of order was evolved out of this chaos by the establishment of powerful networks of stations operated by one or two rich companies which are able from time to time to put on the air the finest performances from the concert halls of the great American cities. But many people think that American broadcasting is still too individualistic, too wanting in comprehensive aim, and too much devoted to light entertainment when it is capable of so much more.

Now may we turn to the development of the radio in Britain.

The Post Office Acts, then in force, reserved to the Postmaster-General the sole right of control for the ether. But under his licence in the years 1920 and 1921 the Marconi Company were permitted to broadcast programmes from their experimental station at Writtle, near Chelmsford. There were rather severe restrictions at first due to the fear of interrupting the wireless communication of ships at sea. Chelmsford was allowed to broadcast only for seven minutes at a time and then had to close down for seven minutes. Subsequently the Marconi Company transferred their broadcasting to 2LO, the London station situated on the roof of their building in Kingsway. Other licences were given to low-power provincial stations, and then in 1922 the Government set up its first committee to review the situation. In a comparatively small island like Great Britain, with a population of nearly forty millions, there was an obvious danger of congestion on the ether. The committee reported unanimously in favour of creating a monopoly service, and accordingly in November 1922 a licence was granted to the British Broadcasting Company for the sole right of broadcasting programmes in Britain for three years ; this licence was renewed until 1927.

Now the old B.B. Company's constitution was peculiar. It was nominally a joint stock company, with a capital of £70,000, and it was limited to making a dividend of not more than 7½ per cent. Its revenues were to come from a licence to listeners costing 10*s*. a year

which was collected by the Post Office, subject to a commission of 2*s.* 6*d.* (25 per cent.). The shareholders were British radio manufacturers, and their real profits were expected to come from the sale of apparatus. The Chairman of the Board was Lord Gainford, an ex-President of the Board of Education, and its managing director was Mr. J. C. W. (now Sir John) Reith, whom it is fair to describe, then and now, as the moving spirit or presiding genius of British broadcasting. This remarkable man was the son of Dr. George Reith of Glasgow, formerly Moderator of the United Free Church of Scotland, and had himself the training of an engineer. He combines in an unusual way the organising power of an excellent man of business with the vision of an intensely serious idealist. The other members of the Board were mostly business men, but it is fair to them to say that none of them, as far as I am aware, took any narrow view of their duties. It was clear to them not only from the terms of their licence, but also from the reports and discussions which had led up to it, that they were expected to carry on a Public Utility Service and that the privilege of their monopoly required performance to the full of all the public services to which radio could lend itself. The B.B.C. service, when I first knew it as an outsider, was full of disinterested enthusiasm. Engineers, announcers, administrators, nearly all were young, keen fellows, many of them just returned to civilian life from the Royal Air Force, and all determined under the leadership—the inspiring leadership—of their chief to use the microphone to the best purpose and to explore its noblest uses.

Hence the Christmas of 1922—the first month of the new company—saw the first use of radio for religious services. By that time there were some hundreds of thousands of listeners licensed, and the numbers grew with startling rapidity, so that the B.B.C. soon had sufficient funds to develop their system. They had undertaken to provide ten transmitting stations in Great Britain by the end of 1924. They established twenty : nine main stations, London, Manchester, Birmingham, Glasgow, Newcastle, Belfast, Cardiff, Aberdeen, Bournemouth ; and ten relay stations, Plymouth, Swansea, Stoke-on-Trent, Nottingham, Liverpool, Leeds-Bradford, Sheffield, Dundee, Edinburgh, Hull. They were also building a central high-power station at Daventry, making twenty stations in all. Each of these stations was equipped with its own local advisory committees, one for religion, comprising representatives of all the principal denominations, and another for education, consisting of university professors, local education officers, and representative teachers of all grades. The policy of opening up so many stations was democratic. It was to enable people to hear programmes on

very cheap apparatus. Three causes have led to a modification of this policy :

(1) The European wave-length position made it impossible for Britain to monopolise as many as twenty distinct wave-lengths in Europe.

(2) Listeners have generally acquired more powerful sets, and the valve set has tended to displace the crystal.

(3) The facilities for providing good programmes are immeasurably greater in London than elsewhere. Hence to-day London provides the great bulk of programme material, while Birmingham's new experimental station, 5GB, provides generally a lighter alternative. 5GB's work is nearly all music.

To complete the story of British broadcasting organisation, I should mention that in 1927, after investigation by Lord Crawford's Committee, which specially commended the educational work done by the company, the company was formally wound up and a B.B. Corporation was constituted by Royal Charter. There is a board of governors : the Earl of Clarendon, chairman, a former Under-Secretary for the Colonies, Lord Gainford, Dr. Montague Rendall, Mrs. Philip Snowden, wife of the Labour Chancellor of the Exchequer, Sir J. G. Nairne, a former Secretary to the Bank of England, with Sir John Reith as Director-General. The B.B.C. is not a Government Department. The Postmaster-General is responsible to Parliament for its actions though he does not in practice control them. There is no money voted by Parliament for broadcasting and therefore no Government control. The B.B.C. are now themselves directly responsible for everything broadcast ; they censor the speeches even of Cabinet Ministers and they decide for themselves what shall be broadcast in the political sphere as in others. Even during the Great Strike of 1926 the Government did not commandeer the B.B.C., but it was very largely due to the fact that the B.B.C. was able to allay panic by carrying on its news service when all the newspapers were silenced that the strike came to an early end.

In this condensed history I should like you to grasp two or three things especially :

(1) The unified control or monopoly ;

(2) The conception of a public service wholly divorced from motives of profit though relying for its maintenance on popular approval ;

(3) Independence of Government control ;

(4) Revenue derived from licence money only ; advertisement being entirely forbidden.

There are now nearly three million licensed listening stations, and as each of these is a home, there is a possible listening circle on special occasions of twelve to fifteen millions.

The net revenues handled by the B.B.C. last year after the Post Office and the Treasury had made their deductions were about four million dollars.

That is all introductory! With your permission, I will now come to my own work, and to that particular part of it which relates to broadcasting lessons to schools.

Already by 1923 some experiments were being made in this direction. For example, in Glasgow, Sir Charles Cleland, Chairman of the School Board, had a strong committee of educationists at work. Lessons in French and English were being broadcast on two afternoons a week, and the technical schools were building receiving sets for the higher grade schools and themselves. In May I myself was invited to broadcast a lesson on the "Geography of the Wembley Exhibition," from the London studio. About 100 schools were believed to possess radio receivers then, and certainly I had a number of very kind letters from teachers who had heard the lesson. But I knew it was not very satisfactory. I had a class of boys from the Westminster Abbey Choir School who had prepared for the occasion by a tour round the Exhibition under my guidance. In the studio we had two microphones back to back, one for me and one for the class. But there was such a difference in volume between my voice and that of the boys, who were naturally rather terror-struck and backward in answering, that the lesson rather hung fire. A lot of experiments were made on these lines with classes in the studio, but ultimately it was found better to rely on the imagination and to concentrate effort on teaching the invisible classes. Sir Walford Davies, our most brilliant radio teacher, was the last to be convinced of the fact that a visible class in the studio was a hindrance rather than a help.

Early in 1924 the heads of the B.B.C. came in deputation to Mr. Charles Trevelyan, then President of the Board of Education, and offered to place their resources at the disposal of the Board if there was anything they could do to help the cause of education. Mr. Richards knows better than I what happened at that interview. I remember he told me that the B.B.C. people seemed to be genuinely anxious to help without any interested motive. The President also told me that he foresaw a great future for radio in education, certainly for adults, and possibly for schools. He said, among other things, that radio must not be allowed to go the same way as the cinema. You may understand what Mr. Trevelyan meant by that.

The upshot was that I was appointed to advise the B.B.C. on

educational matters, and the Government took such a serious view of the importance of the matter that I was seconded for a year's service with the B.B.C.—an action almost without precedent in the Civil Service as between a Government Department and a private company. At the end of the year I saw such possibilities in broadcasting that I transferred my services, after some fourteen years' experience as H.M. Inspector, to be Director of Education to the B.B.C.

May I explain the motives which led to this step ? I had long been feeling a sense of rather hopeless inadequacy in the work of the public elementary schools I had been inspecting for so long a time. There were some excellent features. The discipline was generally very good—a reasonable mixture of freedom and order ; the children seemed happy in their work ; the teachers were working faithfully and even enthusiastically ; there was no want of efficiency in their methods ; whole classes marched shoulder to shoulder through the Three R's and appeared to take in what they were told in the other subjects. The arts and crafts, music, drawing, physical exercises, neddlework and so on, seemed to be admirably taught. Scarcely a school but could show good results in one or other of these accomplishments, and there were quite a number of schools good all round. But still there was something wanting. I can best describe it as poverty of curriculum. The children took what they were given, but they seldom asked questions. They left school with their curiosity blunted or repressed, and the lessons they had learnt seemed only to have stirred the surface of their minds. I believe they left school at fourteen with an indecent amount of relief. Very few of them wanted to pursue knowledge any further. In short, school seemed to be a place of boredom, and subjects like History, English Literature, Geography, and Bible Study seemed to be especially boring. This was explained for me by the class of books they were using : the dry abridgments which were all that the authorities could afford for the children, and even the slightly larger textbooks on which the teachers had to build their lessons. It was inevitable that the teacher should have to treat some of his many subjects superficially.

Moreover, I had grave doubts as to the efficiency of the oral lesson on the methods then in use. The masters of method in the training colleges were still under the influence of Herbart and the heuristic method. Specimen lessons were always designed on the plan of proceeding from the known to the unknown (Story of the Elephant lesson). The general idea was that of patient bricklaying, each half-hour of brick with mortar of Herbartian introduction laid between each brick. I don't say that isn't a sound

method, but I am sure it produces generally dull lessons, and I doubt whether it takes sufficient account of child psychology.

In my own recollection and my observation as a teacher, an inspector, and a parent, I am convinced that the mind of a child is not a passive foundation for bricklaying. Rather, it is a flickering live thing, seeking about for things that interest it. The child can be trained to sit passive, a recipient of prepared instruction, but the nature of its mind is far otherwise. It is tinder to the spark of inspiration. The child has a natural passion for beauty and colour and romance. My own education was marked by flashes of insight when something excited the brain or touched the heart.

When I heard the voices of some radio speakers which came over the air charged with live personality, I said at once that if we could bring such voices into stuffy class-rooms they might act as the trickle of living water acts upon the tired goldfish in a stale aquarium.

It seemed to me also that if we could get hold of real specialist experts who were in touch with original study we could break at one blow that vicious circle of dull textbooks and bored pupils.

And it was so. It was not without failures, not without exploration of many culs-de-sac, and not without criticism, that success was attained. Results are not yet fully achieved, methods are not yet perfect, but I claim that a solid measure of success has now been established.

It is always difficult in radio with its one-way traffic to get complete statistics of listeners, but our purged card-index contains the names of more than 5,000 schools known to receive wireless lessons and more than 3,000 which are in regular touch with us by sending in papers or asking for time tables and aids-to-study pamphlets. More than one-quarter of a million of these pamphlets are circulated annually to the schools on our list.

Late in 1927 the Carnegie United Kingdom Trustees offered to make an investigation into the value of school radio and we very gladly accepted the suggestion. They made a grant of £300 to the Education Committee of the County of Kent for this purpose and published their report in the summer of 1928. This document can be obtained free of charge from the B.B.C., Savoy Hill, London, or from the Carnegie U.K. Trust, Dunfermline, Scotland. About eighty Kent schools took part in the experiment for over a year. At the end they were asked to reply to a number of questions. Their answers were dispassionate, in some cases critical, but they were unanimous on two points: (1) that having had a year's experience of wireless in their schools they would not willingly be deprived of it, and (2) that it had a marked effect in stimulating the brighter pupils. This is all I claim. This I regard as a unanimous verdict

in our favour. You will have gathered already that it is the brighter pupils about whose future I am so much concerned. I do not see how a nation can prosper if it systematically blunts the edges of its sharper minds.

During the course of the "Kent experiment" we made a point of watching the work at both ends—the studio, the transmitting end, and the school, the receiving end—and as a result we made some important discoveries. It is not sufficient to trust to the good-will of kindly disposed teachers who write nice letters of appreciation. In the great majority of cases we had to send technical experts to improve the school's reception. For school reception, the quality of production must be faultless. Children's attention will be lost unless the human voice comes from the loud-speaker with all its original qualities of personality. Amateurs can seldom be trusted to secure this without professional advice at the outset, though it is not difficult for them to look after a set when it is once right. The teacher must also be persuaded and if necessary trained to act as a full ally at the listening end. He must listen with the class, stationing himself near the speaker and with a blackboard handy. It is desirable that he should note any look of puzzlement and clear up any difficulties when the lesson is over. For such purposes we provided printed pamphlets or aids-to-study, which are sold at the nominal price of 1*d.* a copy.

From the "Kent experiment" we learnt also to improve our technique of teaching in the studio. It must not be a mere lecture, a mere unbroken flow of speech. Imagination must be used to drive points home, questions asked with a pause for reply, difficult words spelt out, with time for writing them. The best radio teachers, like Sir W. Davies, Miss Rhoda Power, and others, have an amazing power of intuition which makes the response of the class-room like a miracle.

Contact between the two ends has to be maintained by various means: (1) We have a Council, of which Rt. Hon. H. A. L. Fisher, Ex-President of the Board of Education, is the chairman and on which the Board of Education, the local educational authorities, and all the teachers' organisations are fully represented. They will plan our programme and choose speakers in future. (2) By correspondence. (3) By visits to schools. We have fourteen Education Advisory Engineers stationed in various localities. (4) By written work. We invite any school which wishes to do so to send up two samples of answers to our problems, or essays, or drawings, and we commend the best efforts at the microphone next time. (5) Twice a year we have Wireless Examinations followed by a prize-giving. These have proved that broadcast

lessons are extremely well remembered over a period of three months. The effect on the vocabulary of composition is really astonishing.

The subjects which lend themselves best to broadcast treatment are these in our experience :

(*a*) Music. Here the resources of London stations are unequalled, and in Sir Walford Davies we have a teacher of genius.

(*b*) Languages—especially English and French. Here we can give the authentic voice of a native Frenchman with no difficulties of discipline.

(*c*) Travellers' stories to give life and reality to geography. We have concentrated especially on Empire geography.

(*d*) History, because that subject especially needs the knowledge of an expert.

(*e*) Plays and concerts.

(*f*) English literature, particularly on the side of first-rate readings and poetry.

(*g*) Nature study and science, because that also needs a specialist.

Our school lessons are given between 2.30 and 4 in the afternoon in term time for about thirty weeks in the year. Schools are not expected to take the whole *menu* with one class. Big schools have one set with plugs for the loud-speaker in various class-rooms.

We do not claim that wireless can do the work of the living teacher, or that it can in any way replace him, but that it can aid and assist his work with great and important effect. We do not put it forward as deserving a front place in the school curriculum, because we know that the pupil must work out his own salvation. But for a refresher and enricher of schools we claim that a $125 receiving set is worth its weight in rubies !

JAPAN AND THE RADIO

TORAO KAWASAKI

UNTIL a few years ago it was thought that the Pacific Coast was the back door of this great continent, but to-day I am sure that most of us realise that the Pacific Coast States and Provinces form a large and wide front door to the continent facing the vast waters of the Pacific. Across this great ocean lies the island empire of Japan. Sixty or seventy years ago Japan was only obscurely known to the world outside of Asia. To the casual observer, Japan still appears to be a land of mystery, enchantment and romance ; but those who have some knowledge of the country, especially of her modern achievements and recent development, will find that she is to-day one of the most progressive nations of the world, though to a certain degree she still retains qualities which create beautiful romances and mysteries.

When Japan opened her doors to intercourse with foreign countries a little over half a century ago the leaders of the time perceived the necessity of sending experts, scholars, and students abroad in order to obtain new ideas and ideals from the new world with which to help reshape and reconstruct their national life. Creeping out of obscurity, Japan made rapid progress, and in a few years achieved an epoch-making advancement in history. The foresight and vision of the leaders of the past in sending these men abroad are influential factors in the building of modern Japan.

One of the things recently introduced to Japan from the Western countries is that very mysterious element known to the world as the Radio. In the early part of the year 1925 there were three broadcasting stations established in the larger cities of Japan, namely, Tokio, Osaka, and Nagoya. In the following year, however, they were merged into one association called the Japan Radio Broadcasting Association, which is under the direct control of the Department of Communication. At the present time there are eight broadcasting stations in Japan, and the Association is now contemplating establishing several more stations in the larger cities. The extent of the popularity of the radio may be judged

by the number of subscribers to the radio service. There are about one-half million subscribers to this broadcasting association. Each subscriber pays one yen as monthly dues. In this way everyone who has a radio set becomes a member in the great enterprise of the nation. You may be interested to know the nature of the daily programme broadcasted in Japan. The Tokio station JOAK generally runs its programme in the following order: At 7 o'clock in the morning lessons in physical culture are given; at 9 o'clock weather forecasts. On Sundays the children's hour begins at 9 o'clock in the morning. During the week-days from 9 o'clock to 10 o'clock market quotations are given; at 10.40 talks and lectures on the domestic sciences; at 12.05 Japanese and Western music; at 12.40 current news and official bulletins of the government; at 1.40 lectures covering all phases of life such as literature, history, art, etc., at 3.40 weather forecasts again, at 6 o'clock children's hour begins, and at 6.30—this may be one of the very interesting features not found outside of Japan—English lessons are taught and all young students as well as grown-up persons, listen in with textbooks in their hands; at 7 o'clock current news and official bulletins from the Government; at 7.30 o'clock, lectures, stories, general topics of interest, and music, native as well as foreign, are given; at 9.40, weather forecasts. Then we close our programme and have silence in the air for the night.

The entire combined programmes of the JOAK station for Tokio for the year 1927 covered 2,660 hours. The classified figures are as follows:

Market quotations	478 hours
News and weather forecasts . . .	362 ,,
Lectures and educational programmes . .	806 ,,
Children's hour	178 ,,
Japanese music	280 ,,
Native and Western music . . .	148 ,,
Entertainment in general	408 ,,

That will give you some idea of the general nature of the programme broadcast in Japan. The young as well as the old enjoy the radio and try to listen in to some of the programmes broadcast from foreign countries, such as Australia, New Zealand, Continental Asia, and North America. We often find reports appearing in the Japanese newspapers of their success in getting music from the Pacific Coast stations. Radio fans on the Pacific coast are also listening in to Japanese programmes, and they have good success between 2 and 4 o'clock in the morning.

Radio plays a very important part in our national life, and not

only in the national life, but it is playing one of the most important parts in international affairs. Like everything else, however, no matter how good an invention may be, when it is abused it will become a very dangerous weapon. In order to derive any real benefit from this new invention, it is imperatively necessary that we have proper control and wise supervision.

In these days we often ask if we have not made ourselves the victims of our inventions and discoveries. We boast of our modern achievements in this enlightened twentieth century; but I wonder if we have not made ourselves slaves to the things we have discovered and invented? This order, of course, must be reversed. We must become their masters instead of their slaves.

The forces of nature are very important factors in the building up of our civilisation. Modern science utilised these forces for the progress of mankind. The utilisation of material things for the comfort of our daily life has a tremendous effect upon the philosophy of living. Because of the creation of different and peculiar situations in modern times, thinkers are beginning to wonder whether the progress in our spiritual life has not been overpowered by the progress in materialism. I certainly think that materialism has far outdistanced our spiritual progress. This is an age of complexity and multiplicity. At the present time we have almost perfected the art of getting and of having. We have indeed perfected the machinery for the getting and the accumulating of more things. Hence this grave defect in modern civilisation. I believe there is a limitation in the multiplicity and accumulation. What will be the salvation for this dilemma?

In the study of Japanese culture you will find a very unique cultural attainment in the emphasis that they place upon the development of the art of being, not of getting. You will find the principle of simplicity underlying Japanese art, poetry, landscape gardening, flower arrangement and in the decoration of the home. This principle of simplicity is worked through the elimination of non-essentials. Then we must endeavour to find out the true value of things we have discovered and invented, radio included. If we can leave out the non-essentials in our daily programme of the radio it will surely become a great benefactor in the well-being of mankind.

A NATIONAL AND PROVINCIAL POLICY FOR THE RADIO

Professor G. G. Sedgewick

I MUST beg leave, Mr. Chairman, to correct you on one point. It is not my intention, and I think I was not asked, to be the prophet of a National or Provincial Policy. I am a very modest man, so my family tell me, and I am afraid I have not the knowledge nor the statesmanlike ability to presume to tell, sir, a member of my own Government what should be the details of the policy which this country should have. I am here as the common garden variety type of the man in the street. You have had experts addressing you, and I have been brought in to give a little bit of raw and crude flavour. I must confess to you quite frankly that I know nothing about the mechanics of radio or of anything else. I have to leave the mechanics of even the electric light bulbs to my mother, and she has told me more than once she thinks she has produced the most useless human being. Likewise, I am not equipped, as I have already confessed to you, to outline or make suggestions as to what the policy of the Government should be. I am simply going to give the opinion of the man in the street—who is supposed to be even more ignorant and more innocent. One thing, I am perfectly good-humoured.

One listened to the last speaker with a certain amount of envy, with envy at any rate at the programme he has outlined. I do not know that we should want to copy it. I do not know exactly just what the method of control is or just how the intellectual programme outlined would compare with our own, with its mixture of good and evil, with its utter lack of continuity. It seems to be a programme alongside of which ours seems barbarous. Whatever may be its faults, it is obviously a programme of a civilised people. There are many things we have learned from the Orient at this Conference. There is the lesson of humility that we can learn from the Orient. How to handle one of our own inventions, comes to us from the other side of the water.

There is another place to which we look with envy, and with hope that we shall know more about it. I do not venture to speak of the British Broadcasting Station at this minute because the person who knows more about it than any other man is on the platform to-night. A month ago I was ignorant of the whole business, and I do not know much about it now, but I look with envy to the East across the Atlantic as after to-night I shall look with envy to the great nation to the West of us in regard to this matter before us to-night.

Roughly let me outline. In case there may be some person present who has not heard of it, let me say two or three sentences about the British Broadcasting Corporation. It has the monopoly of broadcasting in Great Britain. I believe it sustains the whole programme of entertainments that are given over the radio service. It is practically a straight monopoly. While not arguing in favour of that, I am going to suggest that the Canadians in this audience who have never heard about the Japanese broadcasting until to-night, and I had never heard about it until to-night, should start thinking about the desirability of having a similar Dominion and Provincial policy or at any rate one that keeps some of the things in view that Japan has before it, that Great Britain has had before it since the very beginning of her radio service. I do not know how to wipe the difficulties out of the way. That is a matter for statesmen and wiser people than the man in the street. I can tell you there are some difficulties in the way, difficulties with which I think Japan and Great Britain have not had to contend, as have been pointed out to you before in this Conference. We suffer on this continent because here we were the first to put radio into use. The British and, I imagine, the Japanese took the business over when they could benefit from the mistakes that were made on this continent and rectify them, and we have certain habits, habits of thought, habits of the conduct of business and certain vested interests established in this country which we are bound to reckon with in establishing any sort of a proper control.

There is another difficulty that we have to reckon with, and that is the fact that there is a national dividing line stretching across the continent, an artificial national line, not a natural one, a line which takes no account of wave lengths, and we must remember, that being the case, our radio salvation in this country is in a very considerable part at least, bound up with the radio salvation of the United States.

I should like here to say that we very much regret that it has been found impossible by the heads of this great Conference to have in consultation at this Conference, representatives of the

American Departments of Education or from the American radio companies. I wish to say that on behalf of this Conference. I want to disabuse the minds of a great many people in this city and all over this country, that the idea of this Conference, and this particular part of it, is actuated by any spirit of unfriendliness towards the Republic to the south. It is regrettable that its voice cannot be heard to-night through circumstances over which the Conference has no control. The thing we have to remember when we set our statesmen to work, or when they have set themselves to work to solve this problem, is that there is an international difficulty which they must solve before we are going to be thoroughly satisfied with our situation.

Another trouble which, of course, they are not bothered with in England or in Japan, is the constitutional difficulty, which will cause a considerable amount of legal trouble as between our Dominion and Provincial control. It is the Dominion's business to distribute the wave lengths and it is the Province's business to look after education. The problem, therefore, is to ascertain how these two spheres of control can be made to work harmoniously.

Another difficulty which probably does not exist either in Great Britain or in Japan is the fact that our country covers such a vast expanse of territory that it consists of at least half a dozen climatic regions and these cause difficulty in radio service.

There are these difficulties—the difficulty of the vested interests —the difficulty of international relations—the difficulty of the Canadian constitution—the difficulty of climatic variations, yet in spite of these difficulties it is highly desirable, and it is high time, that we should look forward to some greater degree of control of the radio broadcasting than we now have. What the form of that will be, I shall not for one instant instruct you. I suspect from my reading about the British broadcasting system there will be some aspects of their control that will not suit this country. It may be that some of the aspects of the German control may not be suitable for this country, but I am quite sure we can find or work out a system that would suit our conditions. Of this I am quite convinced, that some sort of control we must have, not only for our pleasure but to provide for the future welfare of this nation.

There are one or two things I suppose I had better say. A fourth or fifth class, I think, of state-controlled radio could do better than the present privately directed companies could do. I had better make a reservation, because it might appear that I am doing an injustice to the generation of my age. I am quite happy—quite optimistic—at the age of, say, forty-seven—I am really optimistic about the state of the world. I do not think we are

going to the dogs any more than we were going to the dogs in the generation of my grandfather, who used to lecture us about the evils of the present generation just as I might lecture on the evils of the present day to the University of British Columbia. There are certain remarks which come down from father to father—from the days of Queen Elizabeth—in fact there are certain remarks of the same general character to be found in the writings of Aristotle, and I even suspect there must be some Assyrian tablets which contain the same impression. I say the youth of this generation are not any worse than the generation that lived before them. In fact I am rather inclined to think that this generation of youth is saner and healthier in mind, and you may judge from the specimen in front of you where I get my health. I do not believe that we are going to the devil because of bad movies, of bad literature, or of bad radio. I believe we can control them. I believe we are going to control them. I believe there is a continued growth and progress of improvement in the publications and in the motion pictures of the Republic to the south. I say this because the things I am going to say now might indicate that we are very badly off in British Columbia. There are four or five things about the radio that I am interested in. I am not personally interested in the radio from the standpoint of mere amusement. I regret to say that I am now too old to learn to dance. That is a very great regret. I am not interested in it from the standpoint of recreation. I am interested in radio very much from the point of view of a teacher, and there are some things that are not being done by the radio in Canada at all and some other things that are being done in Canada only, I was going to say, to a minimum extent. We have in the radio a wonderful instrument to be used in connection with education. I do not know whether there is a single school in the province of British Columbia that at the present time has installed a radio set. I suppose there are some, but the number of such schools must be very small indeed. I am speaking now of British Columbia. Supposing we had some modification of the Japanese control of the radio or of the British Broadcasting Corporation, and we had instruction available daily, this radio service could be put at the service of 100,000, more or less, young people in our schools, or one-sixth of our population, a service which is not being performed at the present moment at all. I do not mean for one moment that the teacher is going to be displaced, but I do mean this, in the words of Mr. Stobart, if he will allow me to quote him, the radio can be used as a means of enriching the school life and the school curricula. I wish I could get him to tell you—I do not venture to tell you because I am ashamed to speak with

my little knowledge—I wish he would tell you what the British Broadcasting Corporation is doing for the schools in Great Britain, not all of them, of course, but I believe for 200,000 children. They are putting into these schools good music which has never been heard in our classes here, putting into the control of these schools the services of the people who speak Latin, let us say, with the finest and most cultured accent, of the people who speak French as it should be spoken, of the people who speak English as it ought to be spoken, that most beautiful English language; putting into the control of those 200,000 children of Great Britain the means of educating them in the national life, the national interest, putting into the hands of those children the lessons of history, ancient and modern, by the finest experts in the United Kingdom. This of course is a very small fraction of the duties and the business of the British Broadcasting Corporation. As a British Columbia teacher I look with envy upon that programme, and it strikes me that it must be a very unenlightened citizen of this province who likewise does not look with envy upon that programme. If it is desirable for the schools of England to have all that wealth lavished upon them, surely it is important that we here on the fringe should bring to the minds of thousands of pupils in this province, who are not as lucky as we are in Vancouver, some touch of this world.

At the present time the radio service in British Columbia is not in one of those schools, and it cannot be unless there is state control, in some measure, of the industry. There is another thing about which I venture to make a few remarks at the present time, and that is where the education of the children ends and the adult education begins. Let me read to you notes taken at random from the B.B.C. handbook. In 1927 a string quartette was available to the listeners of the B.B.C., ten Shakespearean plays could be heard over the radio, and so on. I happen to be interested in music and in the theatre. What an enormous instrument of adult education the radio is! I will not speak of the programme of literature or the instruction on patriotism and so forth that the B.B.C. has provided for its public. All I can say is this, that that part of radio service is hardly in the very first stage in British Columbia, and it will not get beyond the embryonic stage until there is at least some measure of state control over the radio.

There is one other thing which has occurred to me, although it came to me when the last speaker was speaking. He was speaking of the daily lessons in English over the radio in Japan. What a tremendous instrument it might be towards welding this country into a whole if we could use the radio service, as we could undoubtedly use it, in a system of exchange of education between the

French and English in language, a perfectly painless entertainment that will surely excite no enmity and would excite no jealousy. Let us put it down to a minimum: let us have, say, two hours a week, or let us put it down to one hour a week of French instruction in the schools. In 1835 Dr. Arnold taught his boy French with a lesson of one hour a week. If he could teach him in one hour a week we should be able to do something. Nothing like that sort of thing has been attempted by the radio yet. The radio cannot be equalled as a medium of instruction for national unification.

There is just one thing I have left to the last because it happens to be—well, I am a pedagogue—it happens to be my particular interest. I look with envy on the B.B.C. as an instrument for establishing and keeping pure the national speech. I do not wish for one instant that the English accent be established in this country. It could not be even if it were desired, but there are good standards of speech to be had in this country, and obviously a most important place for a good speaker of sound, pure English is that of the person who daily confronts the transmitter; and contrariwise the debauchery of speech voiced by an illiterate one is about the worst. You see the trouble with the latter person is you cannot correct him. I could choke him off, of course—I can turn the dial—but unfortunately there is the audience of people who do not know anything better. I should hope that the person who would be placed in charge under state control will be selected with a certain amount of care, as has been done in Great Britain. That will never be done unless there is a certain measure of independent, impartial and altruistic control. All of you here to-night could speak of services which the radio has performed for the community but which I have not mentioned. I have just mentioned a few in particular because I am a teacher, and because likewise these are things which the radio has not begun to perform in this country and which they will not even begin to perform, or at any rate they will not perform satisfactorily, until, let me repeat, until there is a certain amount, at any rate, of adequate cultured National Control.

THE RADIO AND LEISURE

J. C. Stobart

[*A second lecture by the Education Director of the British Broadcasting Corporation.*]

I WISH to remind the audience that I have already discussed the work of the British Broadcasting Corporation in relation to the schools.

I am not sure whether you believed me. Perhaps you thought I was an ordinary booster from Main Street and deducted a big percentage. If you did so you were wrong. I am not trying to sell anything. As I explained this morning, the B.B.C. is happily placed by its constitution beyond all motives of financial gain. Its position is that of a chartered corporation performing a public service, but as its revenue is wholly and solely derived from licence fees—nearly three million at ten shillings—and the profits from printed publications, it has to depend upon public favour and on popularity with listeners. It has reached this enormous clientele by a steady upward curve which now shows some signs of flattening out. I suppose that we shall reach saturation point at about five millions, but we can take it already that three out of every eight homes in Britain are equipped with licensed receiving sets, and as economical friends often share their listening with a neighbour, and as there are roughly five people to every house, it is safe to say that the B.B.C. has an audience of twelve to fifteen million people on important occasions.

I shall now try to show you how programmes are built and what motives underlie the work of the B.B.C in its daily task. The Programme Board sits every week to review the plans put up to them by their presentation section six weeks in advance. In the chair is the Assistant Controller of Programmes and the six Departmental Directors are there: of Music, Productions (*i.e.* plays light and heavy), Outside Broadcasts, Talks and News, Programme Research, Education.

The Music Department is continually trying to extend its programmes by introducing new music and less known work of the great composers. The principal conductors at home are Mr. Percy Pitt, Sir Hamilton Harty, Sir Henry Wood, and Sir Thomas Beecham. Great concerts are held at least once a fortnight at

Queen's Hall and elsewhere. Operas are given from the Studio or Covent Garden. There is generally an hour of Chamber Music on Mondays. The Music Department takes great pains to interest listeners in music which they have not heard before. Critics explain the music of the following week, and Sir Walford Davies conducts a weekly course on "Music and the Ordinary Listener." Europe is systematically ransacked for new vocalists and instrumentalists. In one part of the programme, called "Foundations of Music," they are steadily playing through the work of the classical composers, and on Sunday afternoons, for another example, they are working through the whole of Bach's Church Cantatas. This is having its due effect. There is no doubt that the musical interest of listeners has rapidly widened. Operas like "Pagliacci" and "Le Coq d'Or" are now regarded as light entertainment. The name of Stravinsky no longer terrifies the modern broadcast audience.

The same might be said of the Production Department which is responsible for broadcasting plays. Not only are they developing the technique of radio drama on thoroughly new lines, but they have recently undertaken a series of the world's greatest plays, Euripides, Calderon, Maeterlinck, Ibsen, and Shaw being included. At the same time they are making some very interesting experiments with the dramatising of scenes from novels. Specially successful have been Conrad's "Lord Jim," and Compton Mackenzie's "Carnival." This department has the same desire to experiment, explore, and extend its frontiers. Humour is the most difficult branch, especially that humour which depends on facial expression and gesture.

Outside Broadcasts. The B.B.C. now have permanent lines installed in half a dozen great cathedrals, including Canterbury and Westminster Abbey. St. Martin's-in-the-Fields may be called the Parish Church of Wireless, as it was the first church to broadcast in the days of the famous preacher Dick Sheppard. This department also looks after the broadcasting of speeches from public dinners. A line has now been installed at the Cenotaph in Whitehall, and on November 11th last year the whole Cenotaph service was broadcast for the first time. So also was the installation of the new Archbishop of Canterbury. And in a lighter vein the same department looked after the broadcasting of the Derby and the Boat Race. They have been responsible for some interesting "stunts," such as the Town Criers Contest in Wiltshire, the animals in the Zoo, the nightingale every spring, and a remarkable thought-reading experiment, at which the listening pubic was invited to transmit their thoughts by telepathy to a small group of people sitting in the Savoy Hotel. This department of outside broadcasts is constantly on the look out for interesting public

events which lend themselves to broadcasting. The object is to keep the listener in touch, so far as may be, with everything that is going on in the world. It is easy to see what an advantage this is for shut-in people in the lonely farm-houses.

The Department of News and Talks is mainly concerned with journalism, but here, too, a civilising purpose is at work. Broadcast news are never sensational. They are carefully edited with that intent, and it is their desire to assist the work of good citizenship by enabling the listener to understand every problem that is before the nation. Up to the last year the B.B.C. were forbidden to broadcast controversial matter. That ban has now been removed. The B.B.C. are bound, however, to be impartial. Debates and discussions on all topics of popular importance are regularly arranged. A current series is intended to give help to the new women voters. Mr. Vernon Bartlett speaks every week on current affairs abroad. Radio played an important part in the last general election and during the great strike. Whenever possible, the hero of the moment is brought to the microphone to tell his story. Important Public Departments have their regular times for telling the listeners about their work.

The Programme Research Department is generally engaged in compiling what are called "Feature Programmes." For example, on Dominion Day, they will have to design a programme representative of Canadian life and culture. We hope to make these more and more worthy. It would be a disastrous thing if Empire programmes had to be anything but first-rate. It is to be hoped that transatlantic broadcasting will soon become more reliable, but the time factor would always remain a very serious difficulty.

Adult education talks are given every evening from 7.25 to 7.45. It was recognised that a mere talk could not be called Education in the strictest sense, but it could fill the gaps inevitably left in our national system, and it could also form an attraction that would lead people into organised classes. Moreover, the B.B.C. reinforce the spoken word by pamphlets, of which half a million have been issued in the year, and "Aids to Study" booklets containing not only illustrations and summaries of the talks, but also lists of books. In compiling these lists, and in making provision for further reading the B.B.C. are in very close touch with the public libraries. Many of the public libraries put up lists of the books available on their shelves in connection with the broadcast course, and in some public libraries there are listening rooms. Already at the end of a year, there are more than 400 groups of listening adults in clubs and institutes. We have lately instituted a series of national lectures to be given by the greatest authorities of the day and to last, if necessary, for a full hour.

There is also a Pronunciation Committee, which includes the Poet Laureate and Mr. George Bernard Shaw. Another section of the department looks after religious services. Every British station has its own religious Advisory Committee and there is a central committee in London, the chairman of which is the Bishop of Southwark. There had been some misgivings when these broadcast services were instituted and a fear of possible controversies, but there is now overwhelming approval. Over 8,000 people wrote their thanks when a daily service was instituted at 10.15 in the morning.

Another section of the Education Department looks after the Children's Hour. In London alone there is a circle of 20,000 enrolled members who paid ninepence for the privilege of wearing a badge, having their names read out on their birthday, and subscribing the balance to charities. All the children's hospitals have been endowed with wireless sets by means of these radio circles. Thus throughout the work the B.B.C. Programme Departments share one general cultural end which might be described as the synthesis of beauty. It is quite certain that a narrow programme consisting of a few items constantly repeated would soon bore the most frivolous listener, but by consistently widening the scope of the programme we have trained our audience to a much higher level of appreciation.

As regards the future, the difficulties of the European wavelengths are causing the B.B.C. to concentrate on a few powerful stations. We want everybody to have a choice of at least two alternative programmes: three if possible. A good listener is not one who chops and changes. He selects the most promising items on the programme and makes a point of listening to them. His whole object is to get a better quality of reception.

It has been said there is a danger of accustoming people to the passive listening habit. That does not seem to be the present case. The broadcast programmes are made as challenging and as controversial as possible. There is a lively habit of criticism, but the correspondence shows an overwhelming mass of appreciation and gratitude. It is said that broadcasting has restored country life to an equality with town life in attractiveness. The whole policy of the B.B.C. is summed up in their motto,

"NATION SHALL SPEAK PEACE UNTO NATION."

In Europe we have helped to found the Office Internationale de Radiophonie in Geneva. Mr. Baldwin has lately expressed his strong belief that broadcasting is going to make it more and more difficult for nations to go to war since they now share their culture.

ORGANISED PLAY AND RECREATION

ORGANISED PLAY AND RECREATION.

For obvious reasons the subject of Hobbies and Handicrafts was included in this section of the programme. The interest felt in work is due, no doubt, to the fact that the worker has formed a plan of action for himself. To lose interest in anything means that the thing has somehow drifted outside the range of one's plans and purposes. When this happens, one ceases to be a worker and may become a mere drudge. In that case one keeps going because of external authority or other necessity. As work tends to become drudgery when interest declines, so the free activity of play relaxes with the loss of interest which is its inner spring. When an external spur is needed to stimulate the jaded interest, play in the proper sense ceases, and dissipation begins. Hence the necessity for an adequate treatment of the problems arising in the extensive field covered by these activities. Games and play belong to every stage of human history. They have very largely occupied the leisure time of childhood and youth, and their influence on the life and character of the young and the value of hobbies and handicrafts in later life have long been recognised.

A note sounded by the National Council in its introductory pamphlet was taken up and repeated with strong emphasis during the Conference, namely, the ideal of playing the game and the educational value of games and play in the development of individual and national character. Upon the points mentioned there was but one opinion in the series of addresses in the section.

Mr. L. B. Franklin, Headmaster of the Church of England School, of Melbourne, Australia, and representative at the Conference of the Associated Public Schools of Victoria, was introduced to the audience by Mr. James A. Richardson, of Winnipeg, as one whose life-work had been an application and extension of the dual pursuits of scholarship and sport, at which he excelled at Cambridge. In his student days he not only carried off First Class Honours, but had also spent his leisure so profitably that he was a full Blue in athletics, thereby laying the physical foundation for a long and useful life. He had had twenty years in which to test his ideas and theories, and to base his conclusions on the solid foundation of experience.

A press comment upon Comte Serge Fleury's address on "The Influence of English Games on the Life of France," delivered before the Women's Canadian Club at Vancouver, conveys an idea of the interest and pleasure derived therefrom. It was as follows: "Ever since his arrival at the Conference Comte Serge Fleury has been busily engaged in making friends for France."

The Rt. Hon. Arthur Meighan, P.C., Chairman, commenting on Professor Bruno Roselli's address on "Italy at Play," said that just now there is a deep and widespread interest in the progress of Italy. "It may be," continued Mr. Meighan, "that our Empire, a friendly country, has control of the great seas in which Italy lies, but I know Dr. Roselli will cheerfully admit that that control has never been exercised save for the protection of his own land and in defence of all peace-loving people. However, although even the semblance of authority has passed from me, I think I can say that we are none too anxious to continue that responsibility, providing it can be placed upon other dependable authorities.

"We are proud to acknowledge that some of the best of our literature and, I believe, especially some of the best of our poetry, had its inspiration in Italy, the home of Dante. We rejoice now in the achievements of the master mind of Italy; we rejoice in the order that has been restored; we rejoice that they are refilling their veins of hope at the fountains of ancient Rome, and we are glad indeed that empire-building is in the soul of the people and that the spirit of aggressiveness, if ever it was there, has departed."

THE EDUCATIONAL VALUE OF PLAY

SIR AUBREY VERE SYMONDS

[*An Address given before the Canadian Club of Vancouver.*]

I AM representing to-day not merely the British Government, but also an organisation about which I should like to say something to you later on, the National Playing Fields Association of Great Britain. It may or may not be true that the Duke of Wellington said that the Battle of Waterloo was won on the playing-fields of Eton, but whether it was true or not as a fact of history, undoubtedly in that saying there was a profound truth, because the spirit of British sportsmanship is synonymous with British citizenship and British nationality. It is difficult, even in places where the atmosphere accustoms one to humble himself, it is difficult for any Britisher to refrain, when talking about sport, from some comparison between British sport as understood in Great Britain and the Dominions, and sport as understood by other less favoured nations.

At this moment my friend Comte Serge Fleury is talking to the ladies about the influence of English games on the life of France. I shall be extremely interested to hear what he has to say on that subject, but what I do know from personal observation is this, that sport as we understand it, has penetrated to the more well-to-do classes in France, and I know from my personal experience that they are trying to do something by means of sport to bring together the young people of different nations at the Cité Universitaire in Paris. But as regards other countries, one is tempted to say that they are perhaps a little bit too much inclined to specialise, too much inclined to make work of their play, whereas every Britisher in his heart wants to play and wants to play primarily for the game's sake. I can say without boasting that I think I have participated in practically every single sport that is common in the British Isles ; and I add, without any particular sense of shame, that I have been a most indifferent performer at every single one.

I do not know how many of you have ever lived in London or some other big British city in the homeland, and have been

in that big city somewhere about one o'clock on a Saturday afternoon. If you have taken a car to the outskirts of London you will see a really wonderful sight. You will see a veritable exodus of boys and girls, of young men and women, and a very considerable portion of middle-aged and elderly men, rushing out to get out to the playing-fields, to the recreation grounds, struggling out like a plant aspiring to the sun, because that is the only place where they can play. It is one of the tragedies of our modern civilisation that in the feverish activity of the lately past industrial era we neglected in the homeland in many cases to provide playing-fields for the young people of our nation. That is a condition which I am glad to say is now being remedied, and later on I propose to tell you in a few words of what is being done.

I am going to start, if I may, by giving you a quotation about the playing-fields from one who in the eyes of every Britisher is perhaps the best qualified to speak on that subject—that prince of sportsmen, the Prince of Wales. This is what he says in a broadcast appeal which he made on behalf of the National Playing Fields Association:

"The very word 'playing-field' is in itself attractive. It is one of those curious English words—'picture words,' shall I call them?—at the mere mention of which a picture, or scene, leaps at once to the imagination. And the picture that leaps to the imagination in this case is one of green fields and brightness, eager activity and strenuous effort, and all in an atmosphere of friendly enjoyment and good spirits. I don't know any side of English life that yields a truer, more characteristically English picture than that of an English playing-field—all alive with its games and its players."

Most of these young people that I have mentioned that were going out on Saturday afternoon in London, were going out to the big playgrounds provided in most cases—in a large majority of cases—by big industrial and commercial organisations. The big railway companies, bankers, insurance companies, big catering companies, etc., all have playgrounds. The whole of the capital needed for the supervision and equipment and laying out of these grounds is provided by these organisations, and in addition a substantial annual contribution is made by them. And while I should be the last to deny that business men of Great Britain or of any other country are not moved as everyone else is moved by sincere altruistic motives, it is also good business, and they know it, from their own point of view, and we know it is good business to provide health and enjoyment which results in an efficient and contented staff.

I know something of that very point of view from the Government Civil Service. What you often call a civil servant is not

merely the black-coated clerk or officer, for the civil servant includes some 200,000 to 300,000 manual workers, dockyard workers, and so on. I found that down in some of our coast towns you have something like 30,000 civil servants. On one side of them was the military barracks grounds provided by the War Office for the soldiers, and the naval authorities provided grounds for their men, but nothing for the civilians, with the results that these men had no place for their sports when they got through work, and these fellows had nothing to do but grumble and grouse, as we all would do. Some of us got together, and I am glad to say that by our own efforts, without a single penny of any sort from the Government, we provided playing-fields for the civil servants in most parts of Great Britain.

There has also been a considerable deficiency—which I can only describe as it is being described by many more eminent authorities than myself, as a real crying evil—a lack of playground accommodation for the children and for many people of our island. To my mind there are few things more pathetic than to see a small boy in a crowded down-town street doing his best with a lamp-post as a wicket and another boy with his coat down, trying to play cricket. There is the British spirit coming up. Nothing will keep it down or quench it. *Punch*, our comic paper, plays a very prominent part, and a very useful and wholesome part, in shaping public opinion in our country. *Punch* brought out a cartoon representing the interest of some big football or cricket crowd. And in it the public school man says "Why don't you play healthy games, my lad, instead of just looking on? When I was your age——" To which the young boy replies: "When you were my age you had somewhere to play. I haven't." The cartoon did a great deal to help the movement of the National Playing Fields Association, and I would like to say something about it if I am not exceeding my time. That movement was inaugurated by a letter which appeared in the public press in 1925, and was followed by a meeting in London in July of that year. At that meeting the National Playing Fields Association was inaugurated, which I have the honour to represent here to-day as well as representing the British Government. The main object was to provide playing-fields or to assist in the supervision of playing-fields. The movement has had the active assistance of our Royal Family. The Duke of York has been its chairman since the beginning. The Prince of Wales broadcasted an appeal from which I read a short quotation, and His Majesty the King has not merely shown his personal interest and sympathy in the message which he sent, but has made a gift comprising a very beautiful plot of land which used to be known as the Royal Paddock, near Hampton Court.

By March 31, 1928, the Association had raised £330,000 and had

received gifts of 388 acres of land. Hard as our times have been, England can still find money for this work, which is one of the worthiest objects. The movement has received the support of the Carnegie United Kingdom Trust. In addition to that, the Government Departments are helping. The Ministry of Health have given the work of the Association their cordial assistance. On the one hand, the Ministry keep the Association informed of all public inquiries in which the Association are likely to be interested. The Association's representatives attend to many such inquiries in order to explain the standards of provision adopted by the Association to support sound schemes and to criticise where necessary. On the other hand, the Association keep in close touch with the Town Planning Department of the Ministry with a view to securing that town planning schemes make due provision for the recreational needs of the community.

My own department, the Board of Education, is first of all concerned with playgrounds for school children, and it has been our policy since I have had anything to do with the Board of Education, to encourage by every manner and means the provision of ample playgrounds for the children in our elementary and secondary schools. We give advice and we give very considerable financial assistance. In addition to that we are preparing at this moment a pamphlet which is designed to instruct the local authorities, the school authorities and others interested in the choice of sites, laying out of sites, equipment of grounds, etc., and we are going to issue that very shortly, probably in conjunction with the National Playing Fields Association.

You have been very patient in listening to me, and I hope you will not think me presumptuous in what I am now going to say. I do not know whether you have or are likely to have in any parts of this Dominion similar problems, but I do know, as everyone must know, that you are now stretching out, building your towns with something like the feverish energy that was shown when we were building and developing say fifty or sixty years ago. I do hope that you will be warned by our bad example, and that you will see to it that the young people of this great Dominion are not denied, as some of the young people in the old country have been and are still being denied, those opportunities for sane, healthy recreation which are as necessary to the child and young person as sunlight is to the growing plant.

RECREATION AND HEALTH

L. B. Franklin

OUR civilisation is comparatively young, not only in geological time, but even in human time. The greater part finds its origin in that little land where by some accident of nature the Greek peoples laid the foundations of almost all that was worth while in our civilisation. Two elements they saw in education, μουσική and γυμναστική. Music and gymnastics would by no means translate these two words. All yesterday we listened to an exposition of μουσική. To-day is, however, the day of the γυμναστική, so I must confine myself to a consideration of that second element in the education of the complete man. I am not going to offer you a translation of the word beyond saying that the basic element in it is the idea of taking off your clothes for the perfect expression of your physical nature. Plato formed in the mind the concept of an ideally perfect human character. Pheidias formed in marble the concept of the ideally perfect human body. We are the inheritors of the Greek tradition, and so I am here to-day to try to analyse for you the methods by which we hope to arrive at the second ideal. We shall not, of course, attain to that ideal any more than we shall attain to Plato's ideal, but let us at least reach towards it as best we can.

I propose to attempt to show you how, in a certain type of school, the ideas of recreation natural to boys are used to perfect the physical health of these boys. My work is largely concerned with the type of school which corresponds to the British public school. It is, perhaps, one of the features of education in Australia that there the British public school has found its second home. We are amply provided for by the States in the matter of education, but in addition to that, in all the States of Australia, the schools corresponding to the British public schools, not in any way under State control, have developed and have found a very warm place in the regard of the people of Australia.

In Melbourne there is a group of six associated public schools, and a further group of eight schools of the same type. These schools are not in any sense antagonistic to the very thorough

systems of State education: they work fully in harmony. I am here as an official representative of the Government of Victoria, and all those who work in such schools, work with Government officials on all the big committees. Other details of their work are not my concern to-night. I think it is not unreasonable to claim that our work is of a fairly high level, and the fact that I am emphasising the sporting side of our life this evening must not mislead you into believing that we lay undue stress on that side, but it is perfectly true that we do place considerable stress on that side of our work, and that we believe we obtain therefrom very satisfactory results in the health of our boys in the very widest sense.

The various sporting events of our school year are a matter of very considerable public interest. At the Head of the River races in Melbourne and in Sydney, something like 60,000 spectators are present, and there are very large crowds at our combined sports and various matches. In order to prevent any possible idea that the spectator was to be considered at the expense of the game, although gate money is charged, it is all donated to charity, and during last year some $5,000 was given to various charitable organisations.

A good many people would believe that this publicity in sport might have a serious effect on the spirit in which the sport is played. We do not find that this is so. We find rather that the effect on the public is a very considerable one. It is universally held that school sport is clean sport, and the influence of the schools is very real in keeping a high level of sportsmanship in existence.

I am talking, no doubt, to many people who are interested in sport, and it may be interesting to them to realise that our standards are very high for schoolboys. Our high-jump record is 6 ft. ½ in.; our long jump, 22 ft. 1 in.; our hurdles' time, 16 seconds; and our 100 yds., 10 seconds. Our boys develop early, partly owing to climate, and partly owing to the tendency to a very outdoor life in Australia, but some of the results are due to the organisation of our games with the view of physical benefit to the boys. I must take an illustration from one particular school; from one particular branch of sport as organised in that school. It is divided into six houses, whether of day-boys or boarders. Every boy is compelled to take part in house trials to see whether he is any good, and for these trials he will train in running for about three weeks. The picked teams from the houses will then compete a fortnight later in house sports, and the final team will have a further training of a fortnight before the combined sports. Thus, every boy in the school is trained in running and jumping, and is trained with a minimum of compulsion. The competition is keen, and it is impossible not to feel when one is a schoolmaster that competition is of very real

value as a stimulus. Many schoolmasters may feel that so organised a competition will lead to a spirit of playing to win at any cost, but that is obviated. Any signs of unsportsmanlike behaviour are very severely dealt with, and where there did appear some danger of this happening, after one warning, all competitions were dropped for one year, and there was no need of any further lesson. But even more effective is the fact that now the whole attitude of the school is against anything but the cleanest motives in sport.

I have felt that this much introduction was necessary to show that I am not talking purely on theory, but that for a good many years now I have watched the system which I am explaining at work, and am speaking from very practical experience. It is impossible to divide health. It is essential that health should include health of mind, body and spirit, combining into the production of what we mean by character.

To deal first with the purely physical side of the system, the British public school is essentially the expression of the practical spirit in education. It aims at a high level for all its boys, and it makes considerable use of formal physical training to attain that end, but it relies even more on games for that purpose. Herein it bases itself upon human nature. It does not attempt to graft something entirely new on to the character of a boy, but it uses a deep-seated desire which is existent in all boys, and tries to sublimate that to attain the end sought for. It first of all bases itself on the joy of perfectly controlled movement. There is something in human nature that finds intense pleasure in the exercise of the body at its very best, and the more difficult games bring that force into play.

Secondly, it uses the instinct of competition which is innate in all of us. By the combination of these two, it succeeds in creating in the boy a desire for physical improvement, and gradually all question of compulsion ceases, and the boy is content to follow the lines that have been indicated to him. By a succession of games—cricket, rowing, football, boxing, athletic sports, swimming, and tennis, interest is maintained throughout the year, and, moreover, the change of game develops all parts of the body in all directions. It is probably true that no one game will create a perfectly developed physique, but a combination of games taken in succession will develop a very fine physique indeed, and not only will it develop that physique, but also power, strength, self-control, and endurance.

There is a very distinct difference between the boy trained only by physical culture and the boy trained in addition by games. The boy who has been trained by games will have learned to make the very most of the physical power that is in him when he may require

it. That is a big asset in life, and will, we find, extend beyond the purely physical side. He learns to go to his limit in other things besides games. A boy trained in this way, who has entered willingly into the training, will desire to keep this fitness throughout his life. He will still play his games because he loves the games, even when the pressure of business or of life may override his desire to keep his physical condition at its best.

We also have to remember that, in the Anglo-Saxon race at any rate, we have to face the fact that games will play a very large part in the employment of leisure. Again, we must base ourselves on human nature. It is no good saying that in modern life we are apt to spend too much time and thought on games. No amount of talking will eradicate a deep-seated human tendency, and if that is true, it is well that we should learn at school to play our games in a right spirit, and for the love of the game rather than for the result. If we do, we shall find our enjoyment of them will last us as a possession through life until all that is left to us is to totter round the golf-links in 110 and still enjoy it even as we did that great school match where we won our colours.

So far I have dealt largely with the purely physical side, but that is only one side of the question, and I would ask to be allowed to go rather deeper into the philosophy of games. There is another aspect of the correlation between mind and body. Sport has a very big function to play in this. It can be one of the great factors in the building of character. It is a dangerous factor under certain circumstances, and we must take great care that our sport is never used for glorification or for advertisement, or all its value ceases. At a school we have boys of all types, and our object must be to give to every boy the fullest possible education according to his ability. If we are to face the facts, we must recognise that a very great number are not capable of the highest education in the intellectual field, and yet these boys are of a very fine type—of a type that is known to all of you—and that stands for a very great deal in an Anglo-Saxon community, and so if we are to get the best results we must not be content with a purely intellectual education. We must look round for other means to get hold of those to whom the things of the intellect have not the highest appeal. The public school uses sport for this purpose. There is no clear distinction between the two types. They merge into one another, and there is a great number who combine the qualities of both types, who are capable of making full use of their intellect and also obtaining the fullest character force of their outdoor activities. This type is, perhaps, the most useful of all. You will often hear people who have to get the work of the world done tell you that the bookworm

is not the type they require, but I think they will find that if a man of intellectual keenness has also had the further education I am trying to explain, there will be very little doubt that he, too, will be able to take his part in practical life ; and this does not only apply to brilliant performers in sport. Part of the feeling of opposition which some boys develop to the school life is due to the fact that they are men of action in embryo and the school attitude is bound to be one of thought. But the school can get hold of these boys on the playing-fields. There the attitude of this type of boy to his masters is apt to be quite different ; the master who deals with a boy in his games can have a very real influence on him. If the system is then to be effective the work on the playing-fields must be done by the highest type of man, full members of the staff inspired with real educational ideals. Professional coaches must be absolutely excluded, and the boys must feel that the men who are helping them in their games are doing so because they want to help their boys to grow to their full development in every way. It is a very big work for any man to undertake, and although the salaries paid are by no means commensurate with its importance, there is no shortage of men of the right type to carry on. The work is one which is particularly rewarded in other ways, and one of the happiest parts of the real schoolmaster's work is that concerned with the outside activities of his boys.

If boys are in contact with that element in school life, there is a widening of their outlook. It is the function of schools to produce men with a broad outlook on human life, and that is not an easy problem for the school to solve. How are we to attain that interest and care for the characters of those around us which are so essential in after-life ? Again, we find that the sporting side of our life provides a satisfactory means. We find that on the playing-fields, boys learn to know each other. Nothing in life has more powers of revelation than sport. The boy's character is often better understood by those who share his sporting activities with him than by any others.

From that point of view alone, sport has a great educational influence for life as a whole, but apart from that, there are very definite lessons which are certainly better learned from sport than from any other one source. From it, boys learn to meet disappointment and defeat, or even more important, to meet success in the right spirit. The country has a right to expect that its schools should inculcate loyalty and devotion. The school wherein sport plays its proper part is teaching patriotism instinctively. Sport implies loyalty to one's team, and subordination of oneself to the cause, and therein lies the essence of patriotism. In Sir Henry

Newbolt's poem, "Vitai Lampada tradunt," he places his young officer in a position where

> —England's far and Honour's a name,
> But the voice of a schoolboy rallies the ranks :
> Play up ! play up ! and play the game.

Why not

> Work up ! work up ! and pass the exam. !

or,

> Hips firm, knees straight, and bend the arms !

It is unnecessary to stress the point. We can all feel the difference.

Sport, moreover, demands rigid self-denial. It demands that the lazy boy should rise early and work hard physically. It demands that the greedy boy should check his greed that he may be the fitter to do his best for his school or his team. In many other ways a boy must exercise great self-denial to obtain success. The value of such self-discipline is evident. It is practised during the most impressionable years of a boy's life and eventually becomes a part of his character. It is, I think, obvious how valuable an asset such an element is in a man's character throughout his whole life. Success in sport demands the capacity for getting the best out of oneself. To be able to make full use of all the energy one possesses when the occasion demands is a quality that calls for very considerable training. In sport that training is chiefly found ; and gradually boys learn to meet that demand more and more regularly. With that goes one of the essentials of all great nations—physical pluck —an essential of all school games. But above all, sport as played at school inculcates unselfishness and a regard for one's side and a disregard for one's own advantage. It implies, certainly, loyalty to one's own team, but also it implies due consideration for opponents and an unselfish appreciation of the good points in others.

If you are prepared to grant that these lessons are to be learned from sport, think how they will be applied in outside life. He who has learned them will be a true citizen. They will influence all his relations in ordinary life ; whether he be an employer or employee, they will make his attitude towards his work a different one. If it be his function to take any part in public life, he will have learned to do so in a far better spirit. What the influence of these characteristics may be on social and political life is perhaps difficult to say, but of one thing we do feel sure because of the response of the public schools during the War, that these schools have cultivated a spirit of duty and self-sacrifice, and we believe that a great deal of that spirit has been cultivated by the attention given to sport in the schools. But sport must be really sport. There is rather a danger

that by sport nowadays we may come to mean cultivation of champions for Olympic Games. Quite definitely, that is not our aim at school. It is not our object to turn out extraordinarily brilliant performers. That may come incidentally, but it is not our purpose. It is a matter of very small importance who wins the Olympic Games. It is a matter of very great importance that boys should get an all-round training. We should consider it wrong to cultivate one particular gift in sport at the expense of all others. Sport must be an all-round development of all the boy's physical activities. If then, we could always bear in mind that the purpose of sport is not the glorification of the individual or the school or the country, we shall find that it will make the life of the man who takes part in it happier and fuller, and will give him a continual source of genuine and worthy pleasure.

Those who have passed their full stage of performance know that it is not a too great claim to make for sport.

We know that if we implant in the boys who pass through the school such an interest, we are giving them a possession that will be of value to them for all their lives. But after all, our main purpose must be educative, and to sum up, one would say that its purpose was to turn out from our schools men who will be pluckier, more kindly, and more sympathetic than they would be were not sport one of our great interests at school ; and also more fit to take their full part in the life of the country as real citizens in the highest sense of the word.

THE INFLUENCE OF ENGLISH GAMES ON THE LIFE OF FRANCE

Comte Serge Fleury

An Address delivered before the Women's Canadian Club of Vancouver.]

NATIONS are sometimes very conceited. They have believed for quite a long time that they could, without inconvenience for them, live far away one from the other. The wall of China represented for them the ideal of the relations between nations. It was rather a fragile one, and made of china rather than crockery, and one day they realised that they could not go on like this—that they had to change. *La machine ronde* had become so small that one could hear, I was going to say from one room to another, and that the story of the different nations was losing a great deal of its importance and was likely to become the story of neighbours who try to understand themselves or try to misunderstand themselves.

Happily some people, instead of repairing the old quarrels, have understood at once what moral benefit could result for them and for all of us to utilise that fact of the countries becoming more close. They enjoyed the possibility of having a sort of pool common to all of them, from which they could draw whenever they wanted, and they anticipated the time when a new world could be constituted which would only be made with the best qualities of every nation, leaving aside the rest of them, commonly known as defects. Such a world you shall perhaps see, ladies and gentlemen, because you are all very young. Anyhow, it is a feeling of that kind that the French obeyed, the day they felt they ought to look round for something to add to all the things they inherited from their ancestors, and so they borrowed from England its sporting ways.

Do not think for a minute that we did not know what sport was like. We always had a most pronounced taste for all the physical exercises, for what we called—I am speaking now in French—the *desports*, the word which has originated the word sport, which we had adopted when it came to us lessened of its wings. "Take exercises in the morning," said our poet Eustache Deschamps,

Guilleminot phot.

COMTE SERGE FLEURY

during the Hundred Years War; "if the sun is shining, in the fields or in the woods, and if the weather does not lend itself to that, take your exercises in the house." In fact, it did not matter what kind of weather there was, every good Frenchman of the fourteenth century "prenait de l'ébat," was given to sport, either outside his house or inside. Shakespeare, a good authority in the matter, on many occasions notes our cleverness in games, and one recalls perhaps at the beginning of the meeting of the *Champ du Drap d'Or*, Francis the First getting the better of Henry the Eighth in a boxing competition. It is at this period that we find a great equerry of France about whom it was said "Cy dort celui qui n'eut jamais propos de reposer en la vie mortelle," which, as you know, means, "Here lies one who never intended to be inactive in mortal life." We have even given birth to many of the games in which Great Britain is actually at its best, and which again became in favour in France recently. The *jeu du mail*, which came again to France under the name of cricket, according to what the encyclopaedists used to say, was most helpful to cure all illness; it was the best that could be done for health. Louis the Fourteenth was known as a great lover of *mail*. *La balle à la crosse*, which later came back to France under the name of hockey, was much in favour. That game was played in such a fashion with such a wonderful spirit that the word *crosser* came to signify "to treat rudely." *La soule*, which was the mother of football, was also the great game. One day on the lawn of the Pré-aux-Clercs, one could find as leaders of games on one side the poet Ronsard and on the other the King himself, Henry the Second. As for football, it is difficult to ascertain which took it from the other, if it was England who started it or France. The famous lawn tennis was introduced in Florence in the year 1325 by some French knights, and was then called *tenes*, from which the word "tennis" is adapted, and one English writer, Robert Dallington, used to say that the French were born with a racket in their hand. There has always been between England and France a great exchange of good proceedings, exchange which was not even stopped by the wars between these two countries. As Macaulay has said, France has always been the authority in courteous manners. "This explains the number of words of French origin used in music: coupe, chasse, clavier, flute, hautbois, faux pas, concert, ballet, arabesque, brocard, carte blanche, esprit de corps, thé dansant, badiner." France has always been consulted as the arbiter of fashions, whether it was a design for a garment or the length of a wig. Add to that, the English national anthem was originally a French composition for the chorus in "Esther," by Racine.

In the eighteenth century all things English were appreciated in France, as in the seventeenth century so much of France was

appreciated in England, and a large number of writers crossed the channel. Montesquieu, who is a great admirer of the political organisation and the parliamentary spirit of the English, brings back from his many trips to London a large cargo of words such as budget, meeting, speaker. We eat bifsteks, and we drink grog. During that time, cricket became in England the universal game; everybody liked it, from the peers of the realm to the workmen of the suburbs. On the contrary games at that time did not seem to interest us. Le Marquis de Jaucourt, a good sportsman of his time, stated with regret that a man who would appear too keen in exercises would appear to us to be pitied, because all we apparently cared for was what we call "les agréments."

Later, at the time of King Louis Philippe, the Duke of Orleans made racing the fashion, which was an easy matter in a country where the horse has always been well thought of. It became smart, in the fashion, to take up sport and to adopt a custom which came from a country whose manners were very much appreciated. At the beginning it was considered the thing, very much like many things to which fashion accustoms us. But it was necessary to wait a little. Then the imitation lost its superficial character and became one of the many proofs of the attraction of our people, one for the other, an attraction of which our two languages are a constant proof. Was it not Fénelon who remarked once the tendency of the English to borrow from the French those words which could be useful to them? It was not easy to introduce, in countries unaccustomed to them, the methods of playing new games. It really became, from the impulse of England, a real revolution. To be interesting it was necessary for the incentive to come from afar. Most of the scholastic circles in France had always considered sport with an indifferent eye. Some of them really thought that playing games meant a loss of time. Those who had the impression until now that every hour devoted to the "education physique" was robbed from their work, understood then that Montaigne was right when he stated that "it is not a soul, or a body that one makes—it is a man." Those who had the privilege, because it is one, to live in Oxford or Cambridge, had seen how erroneous was the opinion that the British were apt to take their pleasure seriously, just because they were following rules. They had come back from their pilgrimage in Oxonian land with the conviction of the necessity of a large physical life and convinced also of the enormous influence it has on the formation of our moral being and on our equilibrium. They brought back the impression that the lawn tennis grounds and the rivers where you punt are not a dangerous neighbourhood for the old book or the map of the world. The more so at a period like ours when people wanted so much to save time and had to do

things in such a hurry, it was necessary to build men capable of giving to everything its importance, who would arrive in their study with the brain well inclined and the body tired by healthy, hard physical work.

Evidently, to inspire oneself with such ways and such systems, it was necessary to go slowly, to proceed by stages. One could not think or wish merely to make a servile copy. The universities in England and in France have thousands of points in common, but they also have quite a number of things characteristic of themselves alone. It was necessary to persuade the young people, to make them understand that what was to be called sport or physical education or gymnastics was not merely something that would make them known or bring them into the limelight. But youth had the courage to renounce the individual achievements which apparently were most fascinating and that could lead to a certain circle of glory that even the cinema stars do not manage to attain. The young that are so often misunderstood, and that so often get the blame for being young, came to the conclusion that it required more attainments and more cleverness to accomplish labours, apparently obscure ; that it was more beautiful, and greater, to *serve* than to astonish the public by individual performances. After having passed through such a school of sacrifice as football is, they acquired the contempt of casual things, and the very clear intention to utilise their personal courage and talent only to the advantage of the team. They also discovered that at the cost of that discipline, which at first was new and painful, the struggle, the contest was gaining in harmony and in beauty. *L'esprit de corps* found itself fortified and the young understood much better than before how glorious is the result of team work, and they would make their utmost effort for their team to win the cup, to attain *solidarity*—a word which has the sweetness of the sound of the Angelus which descends on the land in the evening. After all, the distance is not so great between the cricket grounds and the grounds where one discusses the life of the nations. Those who know how to play the game, how to play cricket, show a good spirit, a good will, and it is that that makes the international spirit, especially when it is to be found in nations that have the privilege of sharing civilisations which have such powerful roots and such a brilliant past as have those of France and England—civilisations and pasts that have taken a new strength and a new lustre when they join together under the great Canadian sun.

To conclude this long comment on sporting life in England and in France I shall tell you that the pupils to-day are quite worthy of their teachers. They have even carried their gratefulness so far, sometimes, that they have even succeeded in beating their masters. But, I must be frank, it does not happen very often.

THE "DOPOLAVORO" OF ITALY

Dr. Bruno Roselli

WHEN I was a child in Tuscany, and our family spent long lazy summers in the gentle hills covered with cypresses and olive trees and festooned vines, I remember asking a kindly old *contadino* who was leading to the stable an immaculately white ox, why the powerful and gentle companion of his labours always wore a little mirror suspended loosely around his neck.

"The ox has a curious eyesight, *Signorino*," he answered. "When he sees somebody's reflection in a glass, he sees it ten times as large. And the ox is large, terribly powerful. Why would he quietly work for me all his life, if he saw me as insignificant as I am? He only does it because, seeing my reflection every now and then in his mirror, he concludes that all rebellion would be useless."

Now Canada seems to me not very dissimilar in general attitude from that lovely Tuscan ruminant, who was supposed to suffer from an unjustified inferiority complex. For the last two days your Canadian speakers have reiterated their inability to cope with certain undesirable features of contemporary civilisation—corrupting movies, blood-and-thunder magazines—which are said to be fostered upon you by this or that neighbour. May a friendly foreigner suggest that you perhaps underestimate your own power of resistance to these and kindred forms of spiritual debauch, simply because you underestimate your own gigantic strength, not only potential but real? No child of your age was ever known normally to grow as fast; in the last analysis Canada seems to me like a child complaining not because he did not grow fast enough, but because he is blessed with older brothers and sisters!

But if you have the full strength of a lusty "child among the nations," you also have the wisdom and the far-seeing attitude which no one would expect from a child. Think of this young Canada able to gaze so far ahead as to assemble here—on the western fringe of her empire within an empire, a few hours by air from aboriginal American populations still illiterate and pagan—scholars and

philosophers and educators from five continents, to devise future social and intellectual dykes wherewith to stem a destructive tide which is not yet and which most of the world fails to foresee. To her young might I would seriously consider offering my Lares and Penates, if I only had such intellectual wares to sell as she felt she could use.

Nor is this a fit of last-minute enthusiasm, an ill-considered resolve born of a favourable first impression. Canadians are no strangers to me. When Italy, for some reason difficult to understand, picked a person as inadequate as I am to represent her at this impressive assemblage, she at least chose a man who has sympathetically, nay lovingly, studied Canada from many an angle since the day in 1916 when the then Italian Ambassador at Washington, His Excellency Count Macchi di Cellere, sent him to Rideau Hall to explain and discuss with your Governor-General certain aspects of our common struggle in Europe. And never will I forget the graciousness of the Duke and Duchess of Connaught on that occasion ; nor the sad, soulful smile of your charming Princess Patricia, whose name had already been graven deep into the undying records of epic glory by the most heroic of regiments, as she recounted with almost nostalgic simplicity her recollections of my native Florence.

Now those swords have been beaten into ploughshares ; and of what other nation, pray, can this be said more appropriately, more literally than of yours ? Oh, but I shall not dedicate any of the little time placed at my disposal to a hymn to Ceres and Pomona ; for one thing, those blessed and blessing goddesses are probably too busy watching the wheat of Alberta and the apples of British Columbia to listen to my ineloquent paeans ! Demobilised, peaceful Canada called me here again, to report, to inform—perhaps, if you will excuse the apparently boastful word, even to advise. For special reasons, three foreign nations were thus honoured at a Conference which was to have been primarily Imperial, and therefore, in one sense of the word, domestic : Czecho-Slovakia, Germany, Italy. (Please note the strictly diplomatic alphabetical order.) Of the first you demanded that she suggest to you how Canada's manhood can be inspired under the old motto *mens sana in corpore sano*, by the social athletic organisation named *Sokol* ; of the second, that she explain the new breath of jovial and youthful brotherhood in the conquests of peace through which the *Jugend-Bewegung* has clarified certain earlier mists weighing heavily over a mighty country against which you and we had fought, but toward which you and we now extend emphatically unclenched hands. What about the third, Italy ? What would Canada learn from her present conditions—

and if so, why should she ? Did I not begin my address by stating that you are so big that you need concern yourself precious little about your neighbours ?

Yes and no. You need *fear* no one, true ; but you may well, like any growing organism, absorb right and left, without servility but also without undue ceremony, some elements which will help you to develop in the right direction. Italy has some of those elements ; and when that indefatigable and genial organiser, Major Ney, after a careful local study of that country's conditions, suggested that no Conference on the problem of the working man's leisure would be complete unless Italy's voice was heard during its meetings, he did something technically wise and internationally appropriate. Yes, internationally appropriate, because Canada and Italy are geographically so far apart, politically so unconnected, climatically so diverse, that our mutual knowledge is pitifully inadequate ; and technically wise because no country—let me state it with energy and with pride—envisaged as early as Italy did the proximity and magnitude of the problem, no country has as vigorously dared organise against the almost world-wide evils which are arising from the supine attitude of our Western civilisation in that connection. Ladies and gentlemen, the *Dopolavoro* [1] of Italy, little known abroad and little appreciated as yet by even many Italians, represents the most practical defence of an entire nation, organised and closely knit, as only contemporary Italy knows how to organise and to knit, against one of the most subtle dangers born of the industrial revolution : the squandering of time, as a result of ever-increasing leisure directed to no permanent good. Oh, I know well the tenet of a certain neo-hedonistic school : " Man had toiled for untold centuries, now he has learned how to play also." Well, *has he* ? He may have fully *earned* that right, but he has hardly *learned* how to exercise it ! Let us admit instead that contemporary conditions—entailing, partly through better machinery and partly through artificial barriers against " cheap undesirables," an ever-decreasing number of hours of labour for an ever-increasing number of labourers *totally inexperienced in the significance and purposes of leisure*—are giving a dangerous opportunity to " play " to a quantity of individuals who, to mention but one example, never used to gamble or drink for the simple reason that they never had time. Combine the unfair ratio between the quality and the quantity of these humans (a merciful way to put it) with the equality creed now permeating our planet, and you will complete the picture, which might be entitled " The Victory of the Unfit "—what with compact masses of people of cheap taste who yesterday had no time to read

[1] Literally, " after labour hours."

books and to-day dictate to publishers as to what can be profitably printed; and of people who yesterday had no opportunity for foreign travel but to-day fill Europe with nasal exclamations of displeasure, nervous calls for drinks, pathetic orders for third-rate works of pseudo-art, haughty remarks concerning habits, places, ceremonies hallowed by age and history; and of people who yesterday had no chance to go to the theatre and to-day are patronising such trashy shows that the good plays are either relegated to a position of insignificance or wiped off the boards as unpopular and therefore inexpedient.

Can all this be stopped? The *increase* of leisure, no; the *misuse* of leisure, yes, by all means; and stop it we must, if we would save the finest of what civilisation has produced—which is by no means quantitative but qualitative. And can such misuse of leisure be stopped by sheer persuasion? Hardly. Ignorant people seldom know, alas, what is good for them! Who can teach them? Not the family, mankind's earliest teacher of wisdom through experience; not the Church—any kind of a church—which these pleasure-loving *nouveaux riches* shun as one more limiting agency; but the State and only the State, and not by compulsion, but by offering to them such practical inducements, even along the tangible and practical lines understood by them, that they will feel like joining this campaign for improvement, out of their own unquestionable interest.

And that has been exactly the *modus operandi* of Italy's *Dopolavoro*, which has been strictly in keeping with the Fascist conception of State, based upon a novel and somewhat revolutionary interpretation of the inter-relation between state and citizen, to be summed up as follows:

The State, being responsible for the historical guidance of a nation organised as a separate unit consciously kept apart from its neighbours by its will and unconsciously by barriers geographical, linguistic, etc., is paramount, and therefore no citizen is entitled to impede its progress;

The State knows best how that progress can be achieved under the special conditions in which the nation finds itself, and owes to its citizenry in general its highest effort towards that progress, even if it works to the disadvantage of this or that individual, just as any soldier may have to suffer for the sake of the entire regiment;

The State, however, since its ultimate aim is the common good, will reward the citizen who has sacrificed himself for the good of the community, just as soon as said State has been advanced through said citizen's sacrifice.

It follows as a corollary that what is so often deplored as "tyranny" turns out to be smooth teamwork under a paternalistic master-hand which derives no personal or dynastic profits.

I do not ask Canadians to subscribe to this theory of government; I am not even sure that, as a theory, I would approve of it for all civilised nations. Surely your English blood, your Magna Charta traditions, would rebel against a system so southern, so historically Mediterranean. But I know you will respect it in us, because you are not iconoclastic at heart; because you are law-abiding by instinct; because you are endowed with a sense of reverence which makes you see in liberty something more holy yet more practical than is seen in that goddess by populations which honour her with lavish lip-service but do precious little to deserve her favours; and, last but not least, because you are good enough business people to know that nothing succeeds like success, and you see that success exemplified in contemporary Italy.

This last statement being a specific challenge, I shall proceed to qualify such Fascist success, as contemporary Italy no longer dabbles in clever equivocations. Fascist Italy, situated as she is, geographically, economically, politically, industrially, cannot and does not claim to have located the Eldorado for her overcrowded millions (forty of them, to be specific, crowded into a territory the size of your British Columbia with her 300,000 inhabitants), or to have obtained the warm love of all of her neighbours and competitors; she does not claim to have become overnight, from the most illiterate among the Great Powers, an academy in which every primitive mountaineer can discuss Croce's system of philosophy and Gentile's school reform; she does not claim to be finding herself in a quandary as to the future use of her jails, when we recall her sad, long record of leader among civilised nations for non-premeditated *delitti di sangue*. Fascist Italy does, however, claim that she has, at a time most inauspicious for Europe and following local conditions almost chaotic, put her house in order, repaid colossal international obligations, curbed the hydra of bureaucracy, settled thorny international problems, stabilised her currency, wiped out criminal societies, prepared an *entente* between State and Church, harnessed untapped natural resources, reconquered colonial possessions which had been *de facto* lost by her, built thousands of schools, abolished strikes, curbed the enemies of government and of society.

If this is not much, then show me another country on the entire continent of Europe which has done more, or even as much, since the War. And team work did it. A good teamster; sinewy horses, well-constructed and well-kept wheels—and *a single will*.

Organisation, such as Maeterlinck has so picturesquely emphasised in his "Vie des Abeilles"! Allow me to quote some figures concerning Italy's organisation, with particular stress upon subjects dear to educators—schools and sports. They are recent; they were telegraphed to me this afternoon (I mean during the afternoon which has not yet arrived for us whom the sun visits nine hours later), by His Excellency Dino Grandi, the Italian Minister of Foreign Affairs:

"The Fascist Party of Italy has the allegiance of 5,000 sport organisations, comprising 400,000 members; of these 27,000 are college or university students belonging to twenty-nine institutions of higher learning, who have already constructed five homes to house them, while six more club-houses are under construction. Of these men 2,000 took part in 120 national or international sporting contests; while 6,000 belong to the S.U.C.A.I.[1] or Alpine Clubs. Among the younger students: 810,000 *Balillas*,[2] 420,000 *Avanguardisti* (a kind of Boy Scouts), under 18,000 instructors, 646 chaplains, and 470 physicians. We have built for their training 1,004 gymnasiums, while 758 more are under construction. . . ."

The cablegram is long, let me spare you details as to what is done there. I shall pick up again the translation at another phase of education:

"We have provided these school children with 347 libraries, supplemented their regular education with 15,500 special lectures, supplied them with 283 vocational courses and 843 courses in emergency measures, presented to them 337 musical concerts, taken 1,000 of them on a naval cruise and more than 50,000 to mountain camps for the summer. . . ."

The details follow, but they are easily visualised. I shall re-open with a regional touch, which would have seemed inappropriate in *ante-bellum* Italy, when we had to pretend that things ran as smoothly in one section of Italy as in another:

"1,040 new schools in Calabria and Sicily have enrolled 35,000 pupils; 400 evening schools and 80 Sunday schools (*i.e.* open Sunday, but teaching the Three R's) for illiterate men have been opened."

[1] S.U.C.A.I. = Sezione Universitaria Club Alpino Italiano = University Branch, Italian Alpine Club.

[2] The *Balilla* is a youths' organisation, so named after a Genoese boy who, centuries ago, gave the signal for the expulsion of foreign soldiers from his native city.

"Men!" I can hear the critics repeat; "always *men*. All Italy does is for men; it is all a preparation for war. Women in Italy do not vote and do not count." Well, they may not vote—they are reported as not voting much, or well, even in countries which granted them full franchise—but they do count, as you can see from this other part of the cablegram:

"Meantime 4,000 women's *Fasci* with 160,000 members, 190,000 *Giovani Italiane* and 400,000 *Piccole Italiane*[1] organised 434 seashore or mountainside 'Colonies' taking charge of 80,000 girls, 1,560 of whom were daughters of poor Italian emigrants, living abroad. Also organised 52 nurses' training courses, giving nurses' diplomas to 1,220 young women. Also personally prepared layettes and trousseaux and raised 380 lire each for 1,473 poor women about to become mothers."

I might add in this connection that Italy has lately added the last link to a long chain of measures intended to protect the family in its integral, basic formation (the first link having been a tax on bachelors, the income to be devoted to the upkeep of foundlings' asylums!). She has made it compulsory to report to a duly registered physician every case of impending motherhood.

Now it might seem to some of you that in this imposing galaxy of figures, 1,473 poor mothers whose burdens of maternity were lightened by their countrywomen make a small showing indeed. But you must not forget that these 1,473 mothers were not "working women" in the technical sense of the word: factory toilers, let us say, or persons engaged in some form of regular wage-earning, or else they would have been looked after by agencies directly connected with the *Dopolavoro*, whose figures, as specifically distinct from those quoted before, form an array so impressive that they constitute a special chapter, so to speak, of the Grandi telegram which I shall give in full:

"*Dopolavoro* organised 1926 with 280,000 members; in 1928 exceeded 1,000,000; in the first three months of 1929, 300,000 new members. In 1926 it was connected with 1,064 organisations[2]; in 1928 with 7,254. Of the nuclei thus formed, 2,282 took as special interest music and drama, 2,385 physical development, 1,586 some form of study, 543 some form of charity. They organised 3,527 sporting events with a total of 3,000,000 entrants, 11,279

[1] The feminine organisations corresponding to *Balilla* and *Avanguardisti*.

[2] This "connection" I take to be either derivative or formative; in other words, to refer either to the factory, bank, etc., from which the *Dopolavoro* drew its members, or to the clubs, societies, etc., which those members thus organised. The two organisations would often overlap.

excursions with 1,500,000 participants. Of the forms of study the most popular were courses in interior decoration and in gardening. Under heading of charity 246,812 mothers and children were benefited, 3,000,000 lire being presented to them; 179,200 cases were personally reached and tended in ambulatories and homes, with a total of 2,207 mothers brought by *dopolavoristi* to hospitals and 11,600 children to asylums, etc., thus co-operating with health authorities who directly saved 5,800 children in Institutes for the Prevention and Cure of Tuberculosis; while 18 'Travelling Chairs' of Puericulture were endowed, feeding 352 ambulatories."

From all of which it appears that the *Dopolavoro* is indeed a giant. But what manner of a giant is it? How did he come into being?

It is perhaps just as well to begin my answers with the latter point, for an individual is often explained by his ancestry.

At the International Labour Conference held in Geneva in 1924, with the participation of fifty-nine countries, the Italian Delegation created quite a stir by a fiery warning that the Industrial Revolution, inescapable and perhaps desirable though it be, just as it produced in the individual certain pathological conditions which were later recognised and attended to, so it will henceforth introduce into entire nations certain spiritual ills which cannot be allowed to undermine them with impunity.

The title of the pamphlet which gave more permanent form to the statements of the Italian Delegation seems prophetic at this time: *L'utilization des Loisirs des Ouvriers*. The said Delegation, after reporting on what a special bureau, lately created in Rome under the also prophetic name of *Ufficio pel Dopolavoro*, had been able to accomplish, submitted theoretical programmes, which were approved by the Conference, which in turn issued special recommendations to all of those fifty-nine governments, most of which, I dare say, have not yet had time to study them; for it often takes less days for a Congress to formulate certain *desiderata*, than years for the governments therein represented to adopt them.

However, Italy went ahead. She did so, not only because she is spiritually in the mood of envisaging radical changes without fear, and is politically able to carry them out without the bureaucratic hampering which so often stands in the way of real progress; but because in a country like Italy the Industrial Revolution in its practical implications was gnawing at the hearts of a people who fully saw its need, but whose methods of living and whose souls' yearnings were out of sympathy with it. I know that a large number of patriotic Italians, whose wish is father to the thought, would

strenuously deny this ; it is the truth, nevertheless, if one considers the masses of the common people, too often forgotten by officials so well anchored in their Ministerial Bureaux in Rome that they do not remember much of what is going on outside, unless it is forcibly brought home to them by people who, like our beloved Premier, emerged lately from the ranks of the humble proletariat and keep in daily touch with it. Factories, regularity, quantity, uniformity, speed, mass production—could the new dispensation have brought in a full line of terms more antithetic with the traditional care-free, artistic, song-loving Italian nature ? Yet the Italians knew well that the modern nation which does not conform to them perishes. And here the all-powerful national note was touched. Italians must produce as others do ; indeed, possessing no raw materials, must make up for their higher cost in longer hours of labour—an even greater slavery than applies to other nations, only to achieve the same results ! However, let all of their free time, all of that pathetically little margin which cruel fate has left, be used for uplift ; let a mightier antidote counteract the deadlier poison ; let the workers of Italy bathe and splash, not only in the swimming pools which the various *Dopolavoro* club-houses and gymnasiums provide for their members, but in the revitalising lymphs of the ideal : music, art, drama, folk-lore, excursions to national shrines, inspiring addresses on their ancestors' past achievements and their heirs' just inheritance, courses in hygiene, civics, national geography ; practical teaching on how to build a home, how to beautify it cheaply, how to hold it together spiritually, how to make it smile upon the community from numberless open corollas of easily grown flowers—a vast, far-reaching programme of most legitimately selfish uplift and of national reconstruction of a people too long humiliated, starved, and oppressed by foreign conquerors or domestic demagogues.

As you see, the problem of the *loisirs des ouvriers* strikes Italy in a different manner than it strikes, let us say, the United States, where the ever-decreasing hours of work have produced the type of highly alert and thoroughly mechanised labourer dreaming of a four-hour day and making no special provision for the other twenty, or of working eight hours a week for eight months and then motoring down to Florida in December, with his whole family, to spend the other four months there, loafing. Such Sibaritical luxuries cannot be hoped for in Italy. There, the workman can, at best, only hope and pray, first for a stable government which will help stable industries to offer him uninterrupted work even if at a low wage scale ; and second, for an understanding government which will lend him an uplifting hand the very moment he leaves

his factory, in order to make his leisure fully worth while to himself, to his family, to his community, to the State.

Now the Government of Italy, although avowedly not averse to the use of force whenever needed, saw at once that the very idea of compulsion would have wrecked its *Dopolavoro* programme. The State, to be successful, must not even appear anxious ; it must limit itself to showing the advantages of belonging to the organisation which it sponsors. But it must also follow, in supplying these advantages, a definite policy, which may be described as sixfold :

1. It must better the worker's health.
2. It must improve the worker's mind.
3. It must entertain the worker.
4. It must develop the worker's individual personality, thus neutralising the factory's standardisation.
5. It must strengthen the worker's morals.
6. It must cost the worker *almost* nothing, yet something—like the twopenny Bibles of the Bible Society.

To this declaration of positive policy must be added a negative element : it must not be sectarian : no professionally religious personnel of any denomination must be allowed to minister to the *Dopolavoro's* needs.

Of what facilities, then, can the *Dopolavorista* dispose ?

It will appear obvious at the outset that the endless varieties of Italian types, vastly diverging in stages of cultural development, in tastes, in habitat and climatic requirements—from the Piedmontese Alps to the sponge fisheries of Sicily—will entail such differentiation in the manner of supplying *Dopolavoro* helpfulness that no hard-and-fast programme of the *modus operandi* of that organisation can be given. But as I have promised to attempt a description of the "giant," I shall indulge in an incomplete, rough sketch.

Broadly speaking, each large Italian factory, and each community with a considerable number of toilers engaged in mechanical work, even if scattered among several factories and laboratories, will have its own *Dopolavoro* branch, centring in a club-house or meeting-place totally unconnected (except topographically) with the place or personnel familiar to the worker through daily toil ; such buildings to be adequately supplied with newspapers, baths, larger or smaller open-air courts or fields for sports, and so on. Thus far, the picture I have painted is that of a plainly appointed Y.M.C.A ; but the similarity stops there. The Italian factory worker, very alert but too often uneducated, or else trained, alas, as a social rebel by would-be rebels, knows almost nothing about his own country and his own civilisation as a whole ! Surely he

must know their glories if he is to love them : so he is given free admission and expert guidance to museums, galleries, archaeological excavations, etc. He must read about them : so he is given a discount on certain books, small on volumes of more limited usefulness to him, very large on certain plain historical and geographical treatises, primers on civics, etc. And he also ought to know it in a physical sense, this country of his which is now at last concerning itself with the lowly and humble : so he is given certain substantial railroad reductions fitting his needs. This is the way it works : In a country which already has a differential railroad tariff, so that your first mile costs you three cents but your five-hundredth (in the same general direction) less than one cent., any group of five to fifty *dopolavoristi* from any one town which wants to visit any other town between late Saturday afternoon and early Monday morning, obtains a further 50 per cent. reduction. This applied originally only to the State railroads, but agreements with other companies soon extended this privilege to any railroad, inter-urban electric or steam tramway in the country, and even to Italian steamships plying between Italian ports (all Adriatic ports are considered Italian from that standpoint, although many of them are now officially Yugoslav).

And when the *dopolavorista* starts off on his little outing, he knows that his life is 100 per cent. insured ! Of course you have heard so much about the regularity of train service in Fascist Italy that you may consider this last clause as only a *beau geste* ; but you must not forget that the *Dopolavoro* will sometimes carry 10,000 or more athletes or gymnasts of a Sunday, to all sorts of sports, some of which are quite risky ; yet not only during the brief hours of transportation, but *while competing and performing*, those lives are insured automatically by the punch which the *dopolavorista* receives on his membership card when he starts off. No wonder contemporary Italian athletes carry off so many international trophies : they train without worries.

Those cards (called *tessere*, as in Roman days), uniform throughout Italy, with the *O.N.D.*—Opera Nazionale Dopolavoro—and a flaming altar engraved on them, are a godsend to entire families. And perhaps the greatest beneficiary thereof is the young married woman, whom it automatically helps through the trying period of childbirth, special provisions being made for her by the factory and by her co-workers, as explained and exemplified in an earlier part of my address. The withdrawal of the *tessera* through " indignity," such as is brought about by a jail sentence or other serious offence, is therefore a calamity for her at such a time. Is it necessary to call the attention of my patient hearers

to the advantages in the administration of justice and in the healthy check on criminality by which Italy has profited through this granting and withdrawing of nation-wide cards, the possession or absence of which supplies a *prima facie* evidence of good character or unreliability ?

However, the young mother is not the only member of the family anxious to retain a *tessera* worth far more than its weight in gold. The whole Italian family unites in enlarging and beautifying (sometimes actually building) their home in the spare hours with the instructions minutely and carefully given by the *O.N.D.*, which also teaches them how and when to plant vegetables in tiny garden plots, distributes seeds and flower bulbs, and generally teaches love of home through *beauty of* and *joint work for* home.

Let us now pass on to extra-mural activities. While sports of every description are naturally the chief single item among the activities of the *Dopolavoro*, music comes as a close second, as might have been expected in Italy. Music in all its forms : classes in choral singing, teaching of musical instruments, large reduction in tickets for operas and concerts, formation of local bands ; even within the same town it is not uncommon to have two or more *Dopolavoro* musical bands, so that one of the chief diversions of certain cities nowadays is that of a Sunday competition of the *Dopolavoro* band of one large factory with that of another, thus reinforcing the intra-mural *esprit de corps* of each of the competing groups of toilers, just as happens among colleges in Canada and in the United States when a good game of lacrosse or baseball is being played.

And after music, dramatics ; good, bad, and indifferent, time-honoured pieces or original productions, but at any event ubiquitous and colourful. Do not expect a Broadway *mise en scène* ; but see how much you can get with five dollars' worth of costumes and five thousand dollars' worth of resourcefulness ! The Italian's love for self-expression, combined with his well-known and probably unsurpassed histrionic instinct, oftentimes produce unexpectedly fine dramatic results with material drawn from the drudgery of factory existence. I ought to add that in order to render acceptable the more sought-after dramatic pieces, the *O.N.D.* has obtained for its playhouses special rates on authors' rights. Also, by a somewhat complex system based on supply *versus* contemplated demand and not very dissimilar from those of metropolitan "cut price ticket agents," the *dopolavorista* can see at low cost excellent shows, both original and filmed, at any of the regular Italian theatres, if he does not mind the less desirable places ; the actual entrance

fee, which entitles bearer to standing room, being uniformly reduced by 50 per cent.

I referred above, in passing, to the very important insurance clause of the *Dopolavoro*, which gives every member of the *O.N.D.* a certain amount of free insurance, incidentally acting as a check on his state of health and on his activities. I might add here that special arrangements were made by the *O.N.D.* with the radio broadcasting companies; that the *dopolavorista* enjoys a 10 to 25 per cent. reduction on physicians' and druggists' bills, and, in many cases, corresponding rebates on food, clothing, etc.; but not least, that a free magazine enters his home, which is peculiarly adapted to his tastes and needs; full of practical information, so different from the blood-and-thunder current periodicals of which you Canadians are justly resenting the unwelcome flood from abroad. My list is, I fear, far from complete; but, at any rate, these are, or appear to me, the most important of the many privileges and benefits of this typically Italian organisation.

But such lists give a pale idea of the spirit created by the *O.N.D.* in the Italian masses which only eight years ago were steeped in the cruel belief that class war is the toiler's daily food and ultimate ideal, and which went cursing from bar rooms and Socialist clubs to factories, only to prepare the day when they hoisted red flags all over those factories—which were duly closed down two weeks later, because the workers did not know how to run them. Now the Italian is proud of his country, true; and for this he is oftentimes frowned upon by his neighbours, unaccustomed to this novel attitude: but in the last analysis he is proud of his country, not because he hates any particular neighbour, but because he is also proud of his farm, of his home, of his family, of his village; it is a sweetly possessive, not an arrogant approach to patriotism! And the *O.N.D.* fosters all these healthy and upbuilding loves, which attach the individual to the section of society that is nearest to him; so it is hardly fair to accuse that individual of nationalism in the customarily aggressive meaning of the term.

Surely nothing could be less nation-wide yet more inspiringly national than the spirit of the participants in the most gorgeous spectacle which the *O.N.D.* has staged so far; the Folk-lore and Original Costume Exhibition, which was organised last year and staged in the most beautiful square in the world, Piazza San Marco in Venice. What that historic spot looked like during the fantastically lighted parade of the several thousand villagers from the most remote corners of Italy, all wearing their picturesque rustic costumes and singing their time-honoured local songs, no tongue or pen could fittingly describe. From 9 P.M. to 3 A.M. the large piazza was all a

galaxy and a buoyancy and a symphony of colours and lights and songs ; and the *intelligentsia*, especially, came from all over Europe, and the *élite*, reluctantly drawn from Lido's languorous revels, united for once in crying for more and yet more ; they could not, they would not bear to see the proud villagers depart for their distant and often ill-accessible habitats, whence they had been brought down by the clever *O.N.D.*, on the promise of almost free transportation as a reward for faithfulness and quaintness of traditional attire. It was a liberal education for performers and public alike ; and it was an education of the mind through the heart, as behoved Mediterranean pupils. When, at the first approaches of dawn (for there was restlessness in the velvety night and the stars were beginning to sense the oncoming of the great intruder), the chieftains of the Albanian communities of Sicily, which fled to that island from the Moslem onslaught six centuries ago, walked gravely down the Square in their Oriental gowns and ancestral jewellery and priceless heirlooms, and against the glittering Byzantine mosaics of San Marco sang the Greek Orthodox Easter chants in the Albanian language, strange vistas of that Queen of the Adriatic who " held the gorgeous East in fee " presented themselves to the dazed and almost transfigured visitors, many of whom had unaccustomed tears in their eyes and nervous sobs in their throats. What dignity, what tragedy, what beauty, what inheritance, what responsibility ! The Crescent and the Cross, the scimitars and the rafts, Janizaries and harems, Byzantium and Rome, Sicilian hilltops and Venice the Anadyomene—they all appeared present and real to our ecstatic gaze, through the unleashing of imagination banned by the long vigil.

Thus Italy, old and forever new, eternal, united in a synthesis of unsurpassed loveliness numberless pages of history and of art ; urging relentlessly forward, under the aegis of an organisation which foresaw and faced one of the gravest problems of to-day and of to-morrow, the children of a land which gave to the world several of its most significant yesterdays.

HEALTH

HEALTH

While health is closely related in games and play, it is also a condition and pre-reqnisite of the right use of leisure in all of the activities discussed by the Conference—in the pursuit of culture, in the enjoyment of art in any of its forms, as well as in the field of recreative games and play.

The British race has a long and honourable record in many forms of healthful exercise and sport, but as mnch may be learned from other nations, arrangements were made to find out something of the progress of health movements abroad. In extending a welcome to Professor Charles Matousek of Czechoslovakia, the chairman, Brig.-Gen. Odlum, said that the people of Canada view with a deep sense of satisfaction the continued progress of Czechoslovakia, whose people, like our own, seem to exhibit a natural tendency towards sport. Commenting upon Professor Matousek's address and the film illustrating the Sokol Movement, the chairman said that a nation with such an attitnde towards play, and organised in such a wonderful manner, is likely to reach a position of world leadership in that field.

Brig.-Gen. Mitchell, C.B., C.M.G., LL.D., presided when Dr. Ludwig Mueller spoke upon the German Youth Movement. The chairman, in welcoming Dr. Mueller, referred to the fateful morning of Vimy, twelve years before, when he and Dr. Mueller were on duty in France on opposite sides and not far apart.

Believing that noise and excessive speed are creating serious havoc and developing a highly nervous commmnity, the National Council invited Dr. Winifred Cullis to lay before the Conference the results of recent scientific research in these matters. The chairman, the Hon. Dr. H. E. Young, Secretary to the Provincial Board of Health, in introducing the lecturer, pointed out that all that had been said in the Conference had an intimate relation to the health of the community upon which, in the wider as well as in the narrower sense, everything depends.

" There is a condition existing," said Dr. Young, who presided at Sir Charles Grant Robertson's lecture on " Leisure and Social Hygiene," " that will affect the social structure of society unless it is corrected, and by correction I mean prevention. You cannot eradicate or destroy it by curing it. In healing a case you are dealing purely with the affected

individual. This, of course, is necessary, but the real effort must be to combat infection and prevent the occurrence of the disease. To bring such a condition about, the question must be considered as one affecting the community as a whole. This can only be brought about by recognising the existence of the danger, by educating the people to the point of understanding that the future of the race and the preservation of our greatest asset—the human asset—depends upon creating in the minds of the people an idea of the terrible effects of these diseases, from both the moral standpoint and the standpoint of economics."

EDUCATION FOR HEALTH

ROBERT JARMAN

Before delivering the following address Mr. Jarman gave a demonstration of physical exercises and dancing with children of the Victoria and Vancouver schools.

Physical training lessons were given to classes of children of seven years of age and boys of fourteen years of age. English and Scandinavian folk-dances were presented by groups of girls and boys.

In his opening remarks Mr. Jarman thanked the children for their excellent response, and the teachers for their valuable help. He pointed out that in some cases he had only met the children once before giving the demonstration.

UNTIL recent years Physical Education has been looked upon as the Cinderella of the subjects of the school curriculum, but educationists throughout the world are now beginning to realise the immense possibilities in the development of a sound scheme of physical education in the schools. In England, as in many other countries, rapid strides have been made in this direction during the past ten years.

On studying world history it is interesting to note that nations after being involved in wars have invariably turned their attention to the development of physical education for the masses, but it is deplorable to think that it requires an upheaval no less terrible than war to bring home to a nation the need of a sound physique for its people. Educationists, however, see something more than the mere development of a sound physique in such a scheme, and it is particularly pleasing, therefore, to those of us who realise the immense possibilities in physical education, that the National Council of Education has had the courage and the wisdom and the foresight to bring the subject into such prominence by including it as one of the chief subjects for discussion at a Conference such as this, where delegates are in attendance from all parts of the Dominion.

I have been engaged during the past seven months in the fascinating work of introducing the subject of physical education into the schools of Winnipeg. During my stay in Canada I have visited most

of the important centres of this Dominion and have had the opportunity of seeing the work which is being carried out in schools of these centres. I am convinced that radical changes are necessary, radical changes in the outlook of teachers, general public, and scholars on this subject of physical education and its place in the scheme of education throughout the Dominion. The attitude of teachers, the general public, and scholars towards this important branch of education is typified in the way it is spoken of as " drill." I cannot see the slightest connection between " drill " and a sound scheme of physical education. The term " drill " to me conveys a deadening influence on the mind and body and conjures up memories of horrible, hateful, moments spent on the " square." Here we are dealing with the cultivation of the body and mind of the child—for the culture of the two must be inseparable—what more fascinating work—work which is so infinitely worth while—what a joyous affair —and yet we speak of it in terms of " drill " (hateful word !).

It is natural, in building up an educational scheme in a young country such as yours, that your attention should primarily have been given to the development of the academic subjects, but it is now high time that your immediate attention be given to this all-important question of physical education. May we for a short time look into the possibilities of the subject, see why it is essential that it should be given an important place in the school, and how the subject can be best handled.

The first duty of the school, indeed, as it is of parents, is the maintenance of the good health of the children. Without this it is obvious that the pupils cannot receive the full benefit of the teaching, no matter how careful and excellent that may be.

It is equally obvious that a scheme of physical education, rightly conceived and properly applied, should encourage and foster in the pupils habits, such as love of the open air, active participation in games and sports, proper care of the body, cleanliness, temperance—habits which will operate towards the maintenance of good health. There can be no doubt that a strong, well-developed body is less liable to attacks of disease than an ill-developed and badly nourished body—therefore any organised effort towards the maintenance of good health in the school must have as its basis the cultivation of the sound physique of its pupils.

The first essential in the development of the child's physique is active movement—it is the child's natural means of physical development. It is as essential to the child as playing is to the kitten.

The baby lying on its back in its cot, waving its arms, kicking its legs or sucking its toes, is in nature's way doing its physical exercises.

Restrict the movements of a child and his physical development is delayed. But, as soon as the child is sent to school his movements are immediately restricted. This restriction of movement is obviously necessary. But it should be recognised that the child in school is in unnatural surroundings and that all the time he is sitting in the class-room there is a most natural and unconquerable desire for movement, and he is accumulating a great store of superfluous energy. To realise this you have only to watch the children coming out of school. When the doors are flung open, gone for the child is the period of unnatural restriction of movement. What happens? He runs, jumps, skips, shouts, sings, pulls his friends about, and partakes to the full in joyous freedom of movement, and immediately proceeds to rid himself of that store of pent-up superfluous energy.

The physical training lesson should cater for the child's love of movement, and should be an outlet for this store of energy.

The physical training lesson, rightly conceived, should allow of a great deal of freedom of movement—in fact, free movement should be the basis of all physical exercises—with joyousness as its keynote. But two types of movements are necessary—there must be *massive movements* and *local movements*. Let us see what is meant by these two types of movements and why they are necessary.

Massive movements, such as running, jumping, skipping, balance exercises, games, are developmental in their effect, and have a stimulating influence on the body as a whole, and provide the child with a means of satisfying that unconquerable desire for movement, and act as the outlet for his store of energy.

Local movements, such as arm exercises, leg exercises, or neck exercises, influence only that part of the body which is being moved; and whilst they are certainly developmental, they are chiefly corrective in their effects.

This corrective work is most important, and is essential to counteract the effect of daily life and of those positions which the child is made to occupy in the class-room.

Generations ago, when man was his own builder, his own carpenter, his own hunter, his own cook, when, in fact, man did everything for himself, his actions were so varied that no form of physical training was necessary. But with the spread of industrialism, with altered social conditions, and with the coming of the age of the specialist, man now performs only those actions which his specialised work requires, and his development has become one-sided. Some form of physical training is, therefore, necessary to counteract the effects of daily work.

Now muscles and ligaments adopt as their resting or habit

length, that form in which they are usually carried. [*Examples illustrating this were here given.*]

Now think of the influence of the child's daily habits in school on his posture. In the first place, his physical development is delayed by restricting his movement, then he is constantly made to occupy positions which influence his posture adversely. His work is always in front of him, and his position at the desk, in fact every action he makes, has the effect of shortening his chest muscles and lengthening his back muscles. This encourages bad posture, which is easily noticeable in the poking head, round shoulders and narrow chest. These muscles and ligaments adopt that new form as their habit length, with the result that the child goes through life in that way, unless steps are taken to form new habit lengths in the physical training lesson. The effect, therefore, of these local exercises must be entirely opposite to that of daily life—that is, if daily life tends to shorten chest muscles, exercises in the physical training lesson must lengthen these muscles, and all must have the effect of encouraging the child to assume a correct posture.

Few of us realise how amazingly responsive the body is—*at all ages*—to proper treatment, how readily it may be moulded to almost any pattern.

It is particularly easy in dealing with children of school age to establish in them correct postural habits—and it is still easier for children, if posture training is neglected, to establish harmful habits.

It is generally recognised that the correct erect position is the ideal one, not merely from the point of view of beauty—if it were from the point of view of beauty alone it would be worth cultivating —but it is the healthiest position. In that position the vital organs can best function and so keep the body healthy and strong, and I am sure this same good posture has also a mental and moral influence. The two most important factors in the attaining of the erect position are the carriage of the head and the pelvis. Because of the child's work in school there is always a tendency for the head to droop. By constantly reminding the children to tuck in the chin this position is quickly made a habit or resting position, and a good carriage to the head follows.

Again, because of our sedentary habits the hamstring muscles have been shortened, with the result that the pelvis is carried at an abnormal angle. The effect of this can be seen in the round back and bent knees—a most ugly position. But, again, it is an easy matter to lengthen and strengthen these muscles and so train them to adopt this new form as their habit length.

So it is seen that the physical training lesson must be develop-

mental and corrective in character. But it must not end even there. It must encourage in the child alertness, quick response to commands, agility, flexibility in the joints, easy gait, and all these effects must be gained through the child's love of movement.

Joyousness must be the keynote of all the instruction in the physical training lesson. It cannot be too strongly stressed that exercise with enjoyment as its basis is infinitely more valuable, physiologically and psychologically, than a series of dull formal exercises, no matter how corrective they may be.

The Swedish System, upon which all our present work is based, was introduced into England by Scandinavians. The work which they did was admirable, in that they regularised and systematised physical training in our schools, but they made one huge blunder. They failed to recognise the chief characteristic of the British boy—his love of games.

Love of gymnastics is just as highly developed in Scandinavian countries as the love of games is in England, and though formal exercises may be, and are, successful in Scandinavia, they can never be so in England, and, presumably, Canada. Any development in physical education in England must be through the child's love of games—of active movement—and I am sure the same principle holds here in Canada. I am convinced that the same results can be obtained equally successfully in an informal, jolly manner, therefore I urge you again to make joyousness the basis of all your physical exercises.

Now, how can this joyousness be gained in the lesson ? In the first place, it must be inspired by the teacher's attitude. The necessary joyous atmosphere must be created by the teacher, and this can only be done if he or she has the right outlook on the work.

But it can be gained also through the child's love of movement. The lesson should open with freedom of movement, there should be movement in the exercises, movement between exercises, and the second half of each period should be given up entirely to freedom of movement in the form of general activity exercises.

Now do not immediately jump to the conclusion that I mean to suggest that games will give the child all that is necessary in the cultivation of a sound physique. That is not so. Games can never take the place of physical exercises, but a sensible combination of the two is ideal. Games are not corrective. Let me show you what I mean. Take cricket—that finest of all school games. In batting, bowling, fielding, there is certainly much exercise, but the movement is never carried to the full extent possible in the joints concerned.

Now take a simple arm exercise, *e.g.* arm stretching sideways—and the movement is immediatcly carried to the full extent possible.

And it is this carrying out of the movement to the fullest possible extent which is so important. You will see immediately what an influence such a movement will have on the flexibility of the body, how corrective and how developmental it is in character. Now the same applies to all the exercises used in the physical training lesson, for they are carefully chosen according to their effect on the body, and each has a definite aim in view.

But to be really effective it is necessary that the exercises be given regularly, that they be given systematically, and that they be arranged on a scientific basis so that all parts of the body will be influenced and harmonious development will follow. Think of the influence on the children of such a physical training lesson, conducted on the lines I have suggested and with joyousness as its basis. The children will go back to their class-rooms in a joyous spirit, full of life, bodies glowing with the effect of active movement, and will turn to their lessons with renewed zest and increased interest.

The influence of well-conducted lessons in physical training should certainly result in a raising of the standard of the work in all subjects throughout the school. But though the physical training lesson is certainly important it must not be looked upon as the beginning and end of the physical education programme.

Physical education should include, in addition all kinds of organised games, swimming, athletics, dancing, school camps, hiking, in fact, all kinds of physical activities which will inculcate into the child a love of the open air, and which will help him to lead a thoroughly healthy life in the widest sense of the term.

But the moral influences of such a scheme are as important as the physical effects.

If your schools are concentrating only on the academic subjects ; if they are merely institutions for the teaching of definite subjects, and are turning out as products of these institutions youths and girls who are merely learned machines, then they are not fulfilling their obligations to the State. There must be behind all this training in academic subjects, character formation, and this can mainly be achieved by establishing a school spirit, a school tradition, the development of a social life in the school.

Now the physical education scheme should form the basis of all social activities of the school ; it should be the centre round which all the social activities of the school revolve. It should be the means of establishing a fine spirit in the school and of creating that indescribable yet immediately recognisable good tone in the school. I know it is possible to do this through the medium of other subjects of the curriculum, but there is no other subject where the avenue of approach is so easy for the teacher. It is possible through the

means of properly organised games to establish sound moral principles, and to teach the elements of good citizenship in a way more effective and lasting than in the formal citizenship lesson. By means of these activities children learn very quickly the value of tenacity, and of loyalty to one's team, the necessity for rules and strict adherence to these rules, discipline, self-control, promptness, alertness, quick response to sensible commands, the elements of leadership—and all these are acquired through channels which appeal to the children. In fact these principles should not be imposed on the children, they should not be *taught*, but the necessity for these qualities will be quickly recognised by the children, in no uncertain manner, as the need arises, in carrying out these activities and in the normal development of the scheme.

Now when I speak of organised games I do not mean the cultivation of a school team nor do I mean the playing of a few desultory games at irregular intervals. The cultivation of the school team is in itself quite good, but there must be a properly graded scheme of organised games, running side by side with the regular physical training lessons, for all grades of the school.

There should be a period set apart each week for organised games for all grades of the school. It is no use your saying you have not the time to spare for such a period and that your curriculum is already overladen—make time for it. Time is found for it in all our English public schools, and its value is never questioned.

And because we have seen the immense influence that organised games regularly and systematically applied exert on the character of pupils in our public schools we are now making it compulsory for secondary and elementary schools to give at least one period per week for organised games.

In Canada you have many difficulties with which to contend which England, by reason of her age, has long overcome. You have children of many races, many without much tradition in "play." Schools, I think, are often too large, and in my humble opinion, co-education is a great drawback where games and play are concerned. You have great distances but great opportunities, and I urge you therefore to give the organised games period a prominent and proper place in your schools.

It is necessary, too, in order to cultivate the right spirit and right attitude towards games that these should be largely of the team game type and should be graded according to the ages of the children concerned. There is great need for the cultivation of "team" activities rather than the undue encouragement of individual effort and prowess.

Cultivate the principle of games for *all* rather than glorify and

exalt the school team. This cultivation of the school team leads the pupils to think in terms of themselves, of records and results, rather than in the effort made by all combined, and the clean health-giving " playing of the game." It is not the result as measured by the tape in inches and yards, or by the stop-watch in seconds, or by the number of points gained, which matters, so much as the effort made and the clean playing of the game. This real influence can only be gained by the playing of games regularly and systematically.

And now may I briefly touch upon another important branch of physical education—folk-dancing?

I am quite sure you will agree that dancing of the right type has a remarkable influence on the girls of a school. Over and over again I have seen its influence not merely on the carriage of the girls, giving grace to their movements, as it certainly does, but on the general tone of the school.

Folk-dances are naturally and primarily social dances—simple in form, easy in execution, and certainly most pleasing to perform.

I would urge you to give folk-dancing—particularly English folk-dancing—a prominent place in your physical education scheme, and, further, I would urge you to form a branch of the English Folk Dance Society in your own town, where you can meet to dance these delightful dances and so form another link, in a very pleasant manner, between you and England, where these dances are becoming more and more popular as people become familiar with them.

I am sure you will agree that folk-dancing is an admirable means of cultivating self-expression—and anything which does this in the school is most useful.

You will also agree that the dances will act as an antidote to the craze for this hybrid movement known as " jazz " in that they are refreshing, pleasing, delightfully simple movements, and they will exert a most helpful influence on the minds of those taking part in them.

I am sure that, if every man, woman, or child of us could receive that for which civilisation craves, owing to its limited physical activities—a continuous and regular course of scientific gymnastics —we should all be better tempered, more moral, saner, clearer and cleaner in thought than we are—and vastly more healthy and efficient. And I am equally sure that if you will see to it that a sound scheme of physical education is introduced into your schools and regularly applied, you will be amply repaid in the product of your schools—the future citizen.

THE SOKOL MOVEMENT

PROFESSOR CHARLES MATOUSEK

BEFORE commencing my report on physical culture in Czechoslovakia, I shall briefly state a few important facts about Czechoslovakia. The Czechoslovak Republic is 55,000 sq. miles, 140,000 sq. kilometres in area, and has over 14,000,000 inhabitants. It consists of Bohemia, Moravia, a part of Silesia, Slovakia, and Carpathian Russia. Of the population about 10,000,000 are Czechs and Slovaks, 3,000,000 Germans, about 700,000 Magyars, and 500,000 Ruthenes, in Carpathian Russia. The capital is Prague, with nearly 800,000 inhabitants. The next largest cities are Brno, with 250,000, and Bratislava, with 180,000 inhabitants.

In connection with the report on Czech physical education I must mention the greatest Czech educational reformer, John A. Komenius, of world reputation, whose views were up to date not only in general education but also in physical education.

The Sokol Association.—The beginning of systematic physical culture in the Czechoslovak Republic may be dated as far back as the forties of the nineteenth century. In these years a director of physical education in Bohemia was appointed and the private institute for promotion of gymnastics was founded in Prague. The most suitable time to start the Sokol Movement was in the sixties, when the Czech national ideals began to flourish. The name of the Czech gymnasts is Sokol; this Czech word "sokol" means falcon in English, for this bird is the symbol of the Czech gymnasts. Dr. Miroslav Tyrs, together with his friend Jindrich Fugner, founded in 1862 the first Gymnastic Union of the Sokols in Prague. This was the original type according to which many other Sokol unions were formed, so that to-day almost every village in Czechoslovakia has practically its own Sokol union.

The headquarters of the Czechoslovak Sokol Federation are in the Tyrs House in Prague. There is concentrated the administration of fifty-three large districts called "Zupas." By the name of "zupa" we mean the association of all the Sokol unions in particular regions of Czechoslovakia. The whole number of members

of the Sokol association has increased to 546,408, representing the members of 313 Sokol unions of Czechoslovakia. Among them are 339,871 men and women older than 18 years, 67,270 juniors, boys and girls from 14 to 18 years, and 139,267 pupils from 6 to 14. The men's and boys' departments are led by men, the women and girls' departments only by women. This particular arrangement is not practised by any other gymnastic association throughout the world.

Tyrs was not only the first organiser of the Sokol unions and the Sokol Association, he was also the author of the Sokol gymnastic system. This consists of: memorised drill exercises, free exercises, apparatus work, and all sorts of sports and games. This system may be really called perfect on account of its endeavour to develop harmoniously all the parts of the human body. It contains a rich collection of exercises out of which the most suitable ones may be selected according to age, sex, and ability.

Physical Education.—Now let us look at the method of the Sokol physical education.

(*a*) First of all, the pupils: The education of boys and girls younger than six years has been practised only during the last several years. The most important part of their exercises consists of various games, especially of those which we may call imitative. We give them joy and happiness.

The physical education of the school boys and girls from 6 to 14 is divided in several parts: from 6 to 9, from 9 to 12, from 12 to 14 years of age. Games, at first quite simple, then more complicated ones, as running and ball games, form again the greatest part of their exercises, which contain besides simple drills, free exercises. The most important among them are trunk exercises. There are, further, balance exercises, dashes, simple jumps and simple skill exercises on this or that apparatus. We do not cultivate single groups of muscles, but we select exercises cultivating all the body in harmonious movement. We use the speed exercises, which are important for the development of respiratory organs and blood circulation. All exercises of mere strength and endurance are excluded.

(*b*) Physical education of juniors: young boys and girls. In the first period of these years, 14 to 16, during which the change and growth of the body are progressing very quickly, all the exercises of strength and endurance are still excluded. But we use more complicated competitive games than the drill and exercises on the apparatus. During the second period, *i.e.* when the boys are 16 to 18 years of age, simple strength and endurance exercises are slowly introduced. This is the best time for the development of skill. The games and the speed exercises are followed by apparatus work, in which muscular strength, skill, and courage are developed. Mere strength exercises are excluded.

(*c*) The physical education of men and women older than 18 years. In this age we use the gymnastic drill, free exercises, exercises with different implements and the apparatus work, besides athletics and various sports and games, especially swimming, winter sports, hiking, and camping. Strength and endurance are the chief aim of men's exercises, beauty and elegance the aim of the exercises of women. Therefore rhythmical exercises form the main part of the women's exercises. The older members of the Sokol unions do not cease to take part in suitable exercises, but special groups of older men and women are formed for this purpose. At the last festival of the Sokols called Slet, in the year 1926 at Prague, there was a special drill of about 6,000 older men, the eldest of whom was over 80 years old.

Public Drills, Festivals, Competitions, and Excursions.—Public drills and exercises are yearly held by the unions and zupas, large districts. They are the reviews of the preceding year's training. The whole association of the Sokols arranges its festivals in certain periods, usually every fifth or sixth year. Members of all the Sokol unions take part in them. They may be called the Olympic Games of the Czechoslovak nation, being reviews of the progress achieved by the whole organisation and best demonstrating the completeness of the system of Tyrs. As a national festivity of the Czech people they are the best propagation of the Sokol idea at home, and usually have a great echo abroad. The numbers of participating members and spectators are steadily increasing. There have been eight such festivals, the two last ones after the Great War; the seventh festival in the year 1920 and the eighth in 1926. In the seventh there participated in public drills and different exercises:

26,903 men
13,248 women
16,582 boys
13,895 girls
6,000 schoolboys
5,000 schoolgirls from Prague.

There were in all 54,000 men and women in their Sokol costumes. The participants in public drill and different exercises at the last, the eighth, festival in the year 1926 were as follows:

29,804 men
17,125 women
16,246 boys
16,379 girls
6,000 schoolboys
6,000 schoolgirls from Prague.

In Sokol costume there participated the following numbers :

30,546 men
4,033 women
10,420 boys
10,680 girls.

The whole number of members taking part in the drills and different exercises and of other members of the Sokol union coming to Prague to the last festival was 182,447. During the chief days of the festival 1,066,471 persons were transported by railway to Prague. The greatest number of spectators and participating members in the Stadium on one single day during the festival was 200,000. Representatives of twenty foreign states were present. The entire organisation was accomplished by 2,500 members working entirely free of charge, their only reward being their satisfaction in the work. The next Sokol festival will be held in connection with the centenary of the birth of the founder of the Sokol Movement, Dr. Miroslav Tyrs, in summer, 1932. This event will be greater in every way than all the preceding ones. I wish to invite you to this festival, which will show you the magnificent celebrations of health, strength, and beauty of the Czechoslovak people. All who come will be heartily welcome.

Competitions are arranged by the Sokol unions and districts for stimulating their training and measuring their forces. They form an important part of the festivals, and are also held during the periods between the festivals. The competitions, assembling enormous numbers of competitors, are arranged in such a way that all aspects of physical culture are demonstrated. There are competitions in apparatus exercises, in athletics, in various games, in swimming, ski-ing, etc. All the Slavonic Associations form a Slavonic Sokol Federation. The Czechoslovak Sokol Association is a member of the International Gymnastic Union, and participates usually in international competitions and also in the Olympic Games. In many international competitions the Sokols have won the first prizes.

The Education of Teachers.—The Sokol teachers of physical education are prepared very thoroughly. There are special schools for them all the year in the Tyrs House at Prague, where the unions and all the districts send their future teachers of both sexes, their number being fixed beforehand. The shortest of the courses lasts a fortnight ; other courses need a longer time. There are special schools for training the teachers of men and women, others for training the teachers of boys and girls, others for training the teachers of pupils. There are also schools for all kinds of physical

culture: for instance, games, athletics, swimming, etc. Besides participating in various kinds of physical exercises according to the system of Tyrs, the teachers take part in special courses of anatomy, physiology, hygiene, and history of physical culture. When they have finished they must pass examinations in all the subjects.

Moral Education.—The main task of the Sokols, according to Dr. Tyrs, is the physical and moral improvement of the Czech people. The Sokol Movement has greatly contributed to the democratising of the whole nation, having become something more than a mere gymnastic association. For besides gymnastics the Sokol Movement includes also intellectual education and moral training. We may express the Sokol idea simply by some watchwords of Dr. Tyrs: "Strength and courage, activity and endurance, morality and discipline, love of country, love of freedom"—"Neither gain nor glory"—"All for each one, and each one for the whole"—"Every Czech is a Sokol."

The Sokol idea proved its worth in helping to organise the Czechoslovak Legions during the World War. These legions fought on all fronts against the Central Powers and so gained freedom for the Czechoslovak nation. Some of them returned via Canada. The first President of the Czechoslovak Republic, Thomas Garrique Masaryk, is also a member of the Sokol organisation.

All the work in the unions is done with joy for recompense. Instances of Sokol enthusiasm are numberless. If some union needs, for example, a gymnasium or a playground, or both, all the members do their share by working a certain number of hours without charge. Every man wishing to become a member of the Sokol Association must first become acquainted with the Sokol ideals in a special school, and only after a term does he become a member with full rights. Should a member not comply with his duties he is expelled. There is a broad area of Sokol activity: there are lectures, concerts, theatres, and libraries in every union. The Sokol Association owns 500 cinemas. Many periodicals are published by the Sokol Association, some of them by headquarters, many of them by the districts. In addition there is a large literature on many subjects connected with gymnastics, moral education, the Sokol ideals in general, etc. I shall gladly distribute some publications and have many others sent to any address upon request.

Other Czech associations are concerned with physical culture. Beside the Sokol Movement, which is a non-political association in which people of all religions may be members, there are also other federations concerned with physical culture in Czechoslovakia, namely the political or religious gymnastic federations. There is the Roman Catholic Orol Eagle Federation, which has at present

143,620 members, then the Social Democratic Workers' Association, which has 90,494 members, a German Gymnastic Federation with 158,099 members, the Communist Gymnastic Federation, which has 94,981 members, and other small gymnastic associations having about 50,000 members. The number of all the members of all gymnastic associations in Czechoslovakia is 1,083,602. A great number of men and women are associated in various clubs concerned with nearly all kinds of sports, as football, volley ball, basket ball, hockey, tennis, athletics, wrestling, boxing, fencing, swimming, rowing, ski-ing, skating, tobogganing, cycling, touring, riding, motor-car driving, etc.

The State's Care for Physical Education.—Physical education is compulsory for all the pupils of elementary and secondary schools of all types. There are usually two hours of exercises weekly. In the universities physical education is not neglected. The teachers of physical education in the Czechoslovak secondary schools are trained in special courses at the universities. Only those who have finished some secondary school are admitted. Besides practical exercises in all kinds of physical culture they attend lectures on the theory of physical culture, on its history, on aesthetics, on pedagogy, anatomy, physiology, and hygiene of physical education. After four years they must pass two examinations, one of them in physical education, the other in some scientific subject.

The Ministry of Health and Physical Education supports gymnastic organisations by granting them subventions for buildings and gymnasiums, playgrounds, and swimming pools. This Ministry arranges courses for the teachers of State schools as well as for the teachers of private gymnastic and sports organisations. There are one-day courses, giving a variety of information to the teachers; there are longer courses of games, athletics, swimming, ski-ing, and rhythmical gymnastics lasting from three to ten days. According to the Government statistics the number of those who have finished these courses has now increased to 33,634.

Physical training in the Czechoslovak army is accommodated to the system of Tyrs. The old German drill has been abolished and replaced by three sorts of exercises: morning exercise—half an hour daily; afternoon methodical training—from two to four hours weekly; field training. There are special courses for the instructors of army physical culture, such as gymnastics, games, ski-ing, swimming, etc. Besides these special courses there is also, at Prague, an institute for promoting the moral and physical training of the army.

Physical Culture Facilities.—The number of gymnasiums, playgrounds, swimming pools, and other facilities is increasing very rapidly. Gymnastic organisations now own 1,106 gymnasiums and

2,226 playgrounds ; sports clubs own 627 playgrounds ; schools 2,377 gymnasiums and 5,107 playgrounds ; the total number of all facilities in the Czechoslovak Republic is 3,483 gymnasiums and 7,960 playgrounds.

In order to complete my brief lecture, I shall take the liberty to show you some films best illustrating the completeness of the Tyrs system.

[*There followed a beautiful film prepared for the Conference by the Government of Czechoslovakia*].

THE GERMAN YOUTH MOVEMENT

Dr. Ludwig Mueller

THE German Youth Movement is only one part of a general European movement which started long before the War, about thirty years ago, and which we find in France, in England, in Holland, in Italy, in the Scandinavian countries, and almost everywhere else in the old land : with, of course, special national characteristics, and so the German Youth Movement has its special character. It was a protest, and is still a protest, against the materialisation of life. To understand that I should like to show you some figures. About 1800, four-fifths of the German population lived in the country. In 1870 every twentieth German lived in one of the big cities. In 1900 every fifth German was living in a big city, and in the same year each Berlin building housed an average of seventy-seven inhabitants. You know we do not have sky-scrapers over there, and so this number of seventy-seven denotes an enormous lack of shelter and an enormous amount of distress and hardship among certain parts of the working-classes. The German Youth Movement was a protest against that development, and it is only part of a greater movement which began in the nineteenth century, and which is known under the name of the Labour Movement and the Women's Rights Movement. The German Youth Movement started about 1895. These young people everywhere in the country felt that there was something wrong, that they perhaps had lost contact with the real sources of life. So their movement was a back-to-nature movement, an out-of-door movement. It was the same cry that had been uttered at the end of the eighteenth century by Rousseau in France. Our Fatherland, as you may know, is smaller than even half of your province of Ontario, and in it we have more than sixty million people. The " Wandervögel " as they called themselves, that is, " migratory birds " or " birds of passage," began their hiking in Germany through the width and length of the land. They were seen almost everywhere in the country, in small groups, of course, enjoying the beauties of the country and finding more even than they had expected to find. They discovered the real simplicity of life ; they discovered the old folk-dances and the old songs which they

soon began to sing, accompanying themselves on their guitars and other musical instruments. They discovered rural simplicity and rural customs, and they came back to the real sources of life. From the very beginning this Youth Movement has had a wonderful moral purity, and I should like to mention this fact especially, as the movement itself has been misinterpreted over there and over here. I have been taking part in it as long as I can remember, and I should like to tell you that this movement has been one of the greatest moral movements the world has ever seen. There were professors who very soon found out that this was going to be a wonderful thing for the whole national life. There is a gentleman in Berlin, Professor Neuendorff, who is at the head of a big school of physical training. He is now more than sixty years old, but he is one of the youngest men I have ever seen. In 1905, with fifteen of his students, he made a hiking trip from Cologne to Vienna, all on foot, and I think it took them seven or eight weeks and cost them $10.00 each, which is not much. I wonder if one can describe their impressions when they were approaching the old city of Vienna, when they saw its steeples, and when they had the feeling that they had done something for themselves and perhaps for others.

The Youth Movement has another source too, and if I mention that, I have to make a personal reservation. When I came to America some months ago, the first thing I did was to write letters expressing appreciation to my old professors living over there who had given me a general basis of education. I know that some of my friends did not enjoy school life as much as I did, when I was a boy. I know that the German Youth Movement in some respects, here and there, was a kind of protest against the prevailing school system, and, perhaps, there was a gulf here and there between the professors and the pupils, and that may have been the case in other countries.

It may be that in the movement mistakes have been made. The members were all young people, and, of course, there were quarrels among them which might have been avoided, and when they tried to attack modern civilisation, which they did, they may have blundered. At Leipzig, for example, they hired the biggest hall in order to protest against bad films, which was a wonderful thing to do. In their newspapers they said they had to fight against ten million dollars. On a Sunday morning at 11 o'clock, after church, they went to that hall in a big crowd, but they found the film house owners and their people had occupied almost all the places there. You know how youngsters are : they did not know what to do, and most of them went home, and so the whole thing seemed a total failure and the newspapers printed only criticism.

In the course of time their numbers increased, and perhaps here and there one of the groups lost its old ideals. There was another danger, too. Some of those who had started the movement could not find the right moment to retire. There is always the danger of people trying to keep themselves younger than they are, and this was a problem found occasionally, but on the whole the German Youth Movement has been spoken of as a gold mine of the Fatherland. As far as I can see, it has accomplished a wonderful work.

There are five phases of the development of the movement which I should like to mention. The first wave, as I should like to call it, began in 1905. It is the time of the aristocrats, not in the old sense of the word, but in the sense of intellectual leadership. The movement started among young students in the universities and colleges. These groups were formed of total abstainers. New schools were founded which seemed to realise the ideals of the movement. Dr. Lietz started his school reform in Germany before the War. These new schools were called "country homes" and were the real basis of the new movement.

The second period dates from 1905 to 1914. It was the time of the announcers. Now that the movement was started there were people enough to announce their ideals. It was the time when the new movement, as far as I can see it, had its greatest depth. In October 1913 two thousand representatives of the German Youth met on the Hohe Meissner Mountain near Göttingen University, to proclaim their new ideals of self-responsibility, of tolerance in spite of diversity of opinion, and of constructive efforts towards new forms of life. It was a wonderful day in the development of that youth movement. One year after that meeting the World War had already broken out, the greatest catastrophe which mankind has ever seen. Twelve thousand of these German "migratory birds" went into the War, seven thousand of them were killed, loyal to their country, most of them as early as 1914. In one group of fifteen private soldiers, on October 22, 1914, in Flanders, thirteen were killed and two seriously wounded. If in all the European countries the influence of the youth movement had been stronger, there is no telling what might have happened. Instead of that, the flower of the nations was destroyed almost everywhere in the world. We are the survivors, and it is our task now to teach our young generation that there is a brotherhood not only of educational activities but a much more important brotherhood, a brotherhood of mankind, in order that we may avoid another catastrophe.

After the War came the third wave, which we call the revolutionary wave of the youth movement. Russian influences were to be found; we had the communistic group in the public schools, in

the secondary schools, and in the colleges. I am glad to say, however, that this period was very short, and that it ended in 1920. From 1920 to 1925 came the time of the philosophical movement amongst these young people. It was a time of outward retreat and inward consolidation. In many of the groups we find reflections upon a new form of life, as in 1913, and so this period was only the introduction to the last wave, starting about 1925, which we may call the religious wave. This goes to the deepest secrets of human life.

You will not be surprised to know that in Germany there is not much said about the youth movement now. My personal explanation is this : any great movement in the world, after having done its missionary task, gets universal possession of a whole nation or even of the world, and then it has done its duty. The main thing is that the ideals live in the life of the old country. As far as I can see, the results of the youth movement in our national life have been enormous. The German Government has had some films made for the special purpose of this big meeting in Vancouver ; instead of long explanations you will see for yourselves how this youth movement has worked out and how these young people have now found their way.

I should like to give you here some details. There is a new sport movement. Physical training and games are compulsory, except with those who are physically unable to take part in them, so that more than 90 per cent. of our boys and girls are good swimmers. There is more rowing done in Germany than in any country in the world. When I came to America I realised one big difference in the sport life of the different countries. I saw some football games in Chicago. I saw the big game of Notre Dame and the Navy, where there were 117,000 spectators. I never found such a love for Alma Mater as I found in the United States and here, and so it will always be a wonderful impression for me to think that in these countries, behind these teams whole universities are standing. But, on the other hand, I shall never forget the impression I had when, one year ago in the big Berlin Stadium, I saw 10,000 students of Berlin schools, strong ones and weak, all doing the same gymnastic exercises and all in unison. It was a wonderful sight, and showed me the life of our schools from our point of view. I shall never forget it, and it showed me how these young people are now gradually recovering from those terrible years. Our whole educational system has been influenced by the youth movement. There is a wonderful spirit in our schools ; there is no doubt about that.

In addition to compulsory training, we have introduced compulsory hiking ; in every class of the public schools, secondary schools and colleges, they must take one such hike per month. On

a nice day professors and pupils spend the whole day in this manner. They leave the city or the town or the village in the morning and they go around seeing the beauty of their native district, coming back in the evening refreshed in body and mind and soul. And you ought to hear them the next day in school : you ought to hear their wonderful descriptions of whatever they have seen.

In the upper classes we do more than that. There are compulsory hiking tours of two or three, or eight, or even fourteen days, always with an instructor. On these trips the pupils often get an insight into our highly developed industrial and economic life. Most of their time is spent on foot enjoying the beauties of the fatherland. The railroad companies offer special rates, and they spend their nights in the so-called youth shelters which now spread like a net over the whole country. These shelters have either been built by the youngsters themselves or with some support from the Government. They are very simple but very beautiful. They have to pay 5*c*. per night each, so that the whole expense of a two weeks' trip would cost them not any more than $4.00 or $5.00. This system has resulted in a new comradeship between professors and pupils. We do not have co-education in most of our secondary schools.

In our universities we have the same sport movement and an increasing number of voluntary abstainers. I think it is a wonderful movement, and I shall never forget what the whole movement has done for the development of this spirit.

In 1923—the worst time we ever had—we got a message from the General Conference of Young Friends, who were meeting at Richmond, Indiana, and their message was addressed to the youth of Germany and Austria : " In the splendid fellowship of the Fourteenth Annual Conference of Young Friends in America, our hearts have been drawn to you. As we have met day after day with representatives of the youth of England and Germany and with those of widely differing thought among our own people, we have come to the overwhelming consciousness of the underlying unity of the human race. We have heard from one of your number of your dauntless faith in spite of hunger, loneliness, and disillusionment. Our problems are not your problems, but we join you in seeking through mutual fellowship the path of love. We believe with you that only in the expression of love in the life of each individual, that love supremely manifested in the life of Jesus, can a new world of right and brotherhood be born."

I cannot tell you what it means for us to have received such a message after having been alone for so long a time. We felt that the old ideals of mutual understanding, pronounced by the youth movement twenty or thirty years ago, were again being renewed.

One of the greatest days of the German Youth Movement was on October 2, 1927, when President Von Hindenburg celebrated his eightieth birthday. At his personal desire on that day about 9,000 representatives of the German boys and girls came together in the big Berlin Stadium. He recognised what a wonderful influence this movement had on the development of our national life and our international relations, and it was wonderful when this grand old man was standing there among them, no more the military leader, but a symbol of peace. This man who in 1925 had made his own peace with the new state of things, knew that a greater and more important epoch in the history of mankind was to be opened. He had done a wonderful work when he had accepted that office. He had reconciled thousands and millions of Germans to that republic when he entered the Brandenburg Gate in Berlin. I think he who conquers himself is the greatest conqueror. Nobody knows the conflict which may have been in his breast before he accepted, but when he swore solemn allegiance to the new German constitution, old Germany and modern Germany made their peace with each other.

I know many people who really believe in a new future for the Fatherland since the moment when Von Hindenburg accepted office, and on that October day in 1927, when he saw those of all types of schools he really inspired them to loyalty and duty, to devotion and sincerity in the service of the young republic. Mr. Chairman, ladies and gentlemen, yesterday I heard a wonderful word: The world is getting smaller in distances, but it is growing larger in ideals. That seems to me to be the spirit of the wonderful meeting here. Let us take home that spirit as the result of this splendid meeting which is both national and international. In this way let us reciprocate the generous Canadian hospitality we have all so much enjoyed.

SPEED AND NOISE

Professor Winifred Cullis

MAY I, before I come to the more technical part of my subject, express to this great audience my intense pleasure at being back once more in Canada? This is my fourth visit to Canada. One of these I shall always remember as one of the most marvellous experiences of my life. I was privileged to come out and join the staff of the University of Toronto for the winter session of 1917–18. I do not think I need say very much more. It was a wonderful privilege to be on this side in those intensely moving years. I shall never forget my time in Toronto. I shall never forget the demonstration of unity with the old country which the people of Canada presented to me. It was a marvellous thing to see how a great nation with its vast area and with its three thousand miles of sea between it and Europe was able, with its wonderful spirit of unity with the old country to set a bridge across the Atlantic that seemed to make us one. I shall never, never forget it, and that is why I was especially glad to be able to accept the invitation the National Council of Education so generously extended to me.

The two subjects of " Speed " and " Noise," which were chosen by your very clever secretary, Major Ney, are, you must admit, very topical subjects. I do not know whether I may not disappoint you, because I am speaking on them not from a popular angle, but from the only angle from which I feel justified in speaking, that is, from my qualifications as a physiologist. That being the case, I ask you to extend to me your sympathy because as a plain scientist, I am following those from whom all this week we have been hearing great words, those indeed whose profession, whose genius, lies in the masterly use of words.

Now as to this matter of speed. Speed in itself is not harmful; it is not even tiring. In " The Nature of the Physical Universe," a book which must be looked upon as one of the great books of the century, Professor Eddington describes how each individual is moving at an immense velocity. The earth itself is moving with a velocity of 20 miles per second around the sun, the sun itself is turning us another 12 miles per second, and our galactic system is

carrying us at the rate of 250 miles a second, and that again is carrying a part of the universe at a still greater speed, with the result that each of us is whirling through space at a rate of something like 1,000 miles per second. I am sure we have all been thrilled to read of Sir Henry Segrave's successful attempt for the record for speed in motor travelling, but we ourselves are moving at a speed considerably greater than 200 times the speed that Sir Henry Segrave obtained, and yet none of us is very tired for that reason ; yet if we had travelled at 60 miles per hour in our own car or in a train for some time we should become very tired.

It is not the speed that is tiring us. It is the varied impressions that are produced upon us as we travel, and I think it is perfectly justifiable for a physiologist to talk about speed because the problem is not one of absolute speed but of speed in its relation to ourselves. I wish, however, that people could be convinced that attainment of speed in itself is not a very high ideal. I am afraid a large number of people think that it is and feel that there is some value in speed, whereas from the physiologist's point of view there appears to be little value in speed as such. Speed made good use of may be valuable, speed badly employed may be extremely bad, and therefore I want, if I may, this afternoon, to consider speed as it affects the human organism, that wonderful mechanism with which we are all endowed, the most marvellous, I think, that is present on the whole of the earth. It functions so wonderfully that we ought to do everything we can to enable it to have every opportunity for the use of its capacities to the very highest and greatest extent. I am pleading this afternoon for what I might call an intelligent use of speed. We do not think of people as intelligent who rush around the country for the sake of rushing. Should we think it at all intelligent of a man to rush through the length of the National Gallery on a bicycle merely for the sake of speed ? Riding a bicycle or driving a motor through the National Gallery would enable him to pass more pictures, but should we think of him as an intelligent person making the best use of his opportunities ? I am often tempted to think when I see people speeding through the country that they are very like this imaginary gentleman bicycling through the National Gallery ; and that they are getting very little out of their opportunities, where they might be getting a very great deal.

On the other hand, it is a very intelligent use of speed if a doctor has been called to go to a very urgent case, if a fire-engine dashes to a fire, or if a rescue apparatus is rushed to a crew on a wrecked vessel. We make an intelligent use of speed when we use it as a servant to us at the right time and in the right manner. Here we are discussing the use of leisure—but you cannot use it unless you

have it. If we use speed properly we may actually increase our time of leisure by doing our work more intelligently and therefore possibly more speedily. This will probably also mean that we shall be less tired and therefore will have greater opportunities for the use, and may we hope the intelligent use, of leisure.

There is no mechanism in the world so wonderful as the human body, with its great possibilities of physical, mental, and spiritual activity, and because certain aspects of modern life are pressing in on us and making conditions difficult, it appears to be high time that we studied the effects of those conditions on the human being. The last century was undoubtedly the age of machinery, and it is to be hoped that this century may be looked upon as the century in which the right proportion and the right value were given to humanity. If we are to do this we must bestir ourselves to study the effect of modern conditions on the human individual.

I should like to see established in the university here—and may I suggest also in the university which is, I think, destined to be a very great university, Birmingham—I should like to see established in each, a chair which would definitely set out to study the relation of modern conditions to the individual, not after these conditions have overpowered him and made him a pathological case, but whilst he is normal, to try to ascertain the best conditions for that particular person to work under.

I am speaking, to a certain extent, as a member of two Boards in my own country of England, which have tackled some aspects of that problem. The first is the Medical Research Council, which have set up a department to study conditions as they exist to-day for the worker in the great industries at home The other is one whose name I am afraid will not present itself to you in a very favourable light. It was very difficult to coin a name to describe what we wanted to do, but if the name is bad it is the only bad part of that institution. It is called the National Institute of Industrial Psychology. It is rather a terrible name, but what name could we give it ? It was formed to study the effects of industrial conditions on the individual, and if anyone in this audience can suggest a better name I will take it home to the council and put it before them. The Institute has obtained some very startling results, particularly in the direction of the elimination of fatigue. I am not speaking of those to-day, but of one or two results in connection with this problem of speed. I may say that Major Ney has picked out two subjects of which we know extremely little. Speed and noise are difficult problems to deal with. I expect that is why he chose them, because he hoped to set you thinking and then acting in such a way that you would be able to help us towards a solution of these problems.

May we consider speed under certain heads? It may sound foolish, but I think these heads are rather well exemplified by three very common sayings. The first one is "More haste less speed." We all know that old proverb, and we can demonstrate that it is extremely true. We can also express it in a different way and say "Less haste more speed." What we find is that for the average individual there is a particular pace of doing a piece of work, particularly a mechanical piece of work, which is suited to the individual. If he goes faster than that he tends to get flurried and worried and the output is less and the work is less good. On the other hand, it is pretty nearly as bad in a factory to have a person working too slowly. The individual is exasperated at being held up and gets into a thoroughly irritated and nervy condition, which again interferes with the output or with the efficiency and the correctness of the work. That has been shown in connection with chocolate-wrapping and chocolate-packing. Some of you may have seen the machines in which the centre cores or the actual chocolates to be wrapped are put into a series of grooves, and as the machine moves around they drop down and are wrapped in the paper. Most of the machines are set for a certain definite speed, which, unfortunately, is sometimes too rapid and sometimes too slow for the particular worker. By finding the proper rate for a girl it has been possible to alter her output to a remarkable extent with a simultaneous lessening of her fatigue. Girls were able to get an output of over 80 per cent. more than they had before by the simple adjustment of the rate of the machine, and at the end of the day they were so much less tired that they were almost afraid to adopt the measures suggested because they had a feeling that they could not have done the right amount of work. They seemed to think that being tired was proof that they had done all they should, and that to go away in a condition to take up and make use of their leisure—well, there was something almost immoral about it!

I could give you a large number of examples of this kind. But the next one is not taken from industrial records, but gives the result of an experiment made by two officers at the front during the War. The officers had been working on this question of conditions lessening fatigue, and here they had an opportunity to test out their findings. They took two squads of men, and explained to them the nature of the test, the idea being to find out which of the two groups could get the greater length of trenching done in a certain time. The soldiers were divided into two groups. In the one group the men were allowed to dig as they pleased in the way they thought would give them the greatest output of work. In the other group the men were divided into three squads and each squad was allowed to work for

ten minutes, and then made to rest for five minutes. That meant one-third of the men were always resting and each man was only working for ten minutes and then resting for five minutes. The men working like this got terribly anxious, and said that the other men would be getting ahead of them. In the other group the men were digging as hard as they could, and when they were exhausted they rested until they could begin again. At the end of the day the men who worked with rest-pauses were many yards ahead of those who had worked as hard as they could. That is an illustration of the old story of the hare and the tortoise. The tortoise went steadily on ; the hare had the idea that if you made a tremendous sprint you could always be sure to win, but failed in that particular test.

Now for a case in which observations did not seem to support the old adage " slow but sure." The top 25 per cent. as regards speed of a group of the best workers, are usually found to make far fewer mistakes than the bottom 25 per cent. There seems to be a certain relation between speed and facility for correct work.

There is another point that is being investigated in regard to speed which is rather important, but to which we have not yet obtained any definite answer. When we are instructing people in any new method or new work, should we consider speed or accuracy first ? Many experiments of this kind have been done with typists, since typing is an occupation that lends itself very easily to such investigations. Certain groups of typists were trained in the two ways. In one group they were trained to be quick without necessarily being accurate. The other group were taught to be accurate, *i.e.* they were not to work so quickly as to become inaccurate. At the end of the six weeks those trained on speed lines were told to pay particular attention to accuracy, and those who had been trained for accuracy were told they had to increase their speed. At the end of another six weeks there seemed to be no difference between the two groups. Both of them seemed to achieve the same satisfactory standard of accuracy and speed, the only thing in favour of the accuracy group being that they made very few mistakes as they accelerated their speed. The others who had been taught speed, for a time made more mistakes than those trained for accuracy. So perhaps there is that much in favour of the accuracy method rather than the speed method, but the final results were very much the same.

Another significant factor is rhythm, which seems to be an integral part of speed of movement. I think we must all have noticed the rhythm of people who excel in sport. If we watch the swing of the perfect golfer whom we regard with envy and admiration, I think what strikes us most is the perfect rhythm. There is

the perfect balance of the body when the stroke is made. But turning back to industry, where many experiments have been made, I should like to tell you about an investigation made for one of the big catering firms of London. This firm has realised the great value of the work done by the National Institute and has put up to it many problems for investigation. One, I think, will interest many of the women of the audience. We were asked to carry out an investigation in connection with breakages. In this case they came and said, " Can you help us on this question of breakages ? " The answer stressed the value of rhythm in speed. One of the biggest items of breakages in these establishments were the cups which were broken when tea and coffee were being served at the rush hours. It was found that in serving the tea there were three girls working together. One of the girls picked up a cup and passed it to the second or middle girl who filled it with coffee or tea and passed it to the third girl. The girl took it and passed it to the lift. When these girls were timed it was found that the two end girls had a job which took just a fraction of a second less time than the work of the girl in the middle. The result was that the girl in the middle was continually being harried by both the other girls, by the one handing the cup saying, " Come on, take it," and by the girl on the other side saying, " Can't you come on with it." Inevitably she got flustered and made jerky movements, with the result that over and over again the edge of the cup was caught against the tap from which she was filling it. The investigator did something so simple that many people thought it was hardly worth the money. What he did was to put in front of the urn a board with a groove which would catch the bottom of the cup. The girl putting the cup into the groove took a fraction of a second longer to put it in than she had needed to pass the cup along to the second girl who had to fill it ; and the girl at the other end had to take it out of the groove, which took her also a fraction of a second longer, and in that way perfect rhythm was established. All three of them then had work to do which took exactly the same amount of time, and I think you will be surprised to learn that the breakage loss went down by 75 per cent. and the bill for breakage of cups fell from $250.00 per week to $50.00 in that establishment. That shows what can be done by studying rhythm. If in all the work done by the human body people would make use of free, curved movements, it would be found that the whole body worked better, and was much less fatigued than is the case when the movements of the muscles are jerky or sudden. Muscles used in this way have an increased capacity for work.

In training it is also necessary to realise that speed can be an enemy if we are learning something involving intricate movements.

The difference between an ordinary singer and a very great singer is not only a question of talent, but is largely a question of hard work with searching after perfection of detail, and if you try to get perfection too quickly, then I think you will never reach the highest standard. Speed may be a stumbling-block. In our ordinary work what matters most is that we should do it in the right way, in the least fatiguing way.

And also we may look upon speed as a most undesirable factor in our lives when we turn to some of the greater things of life, such as the relationship of the human being to his fellows. Relationship with our fellow-men seems to me to be the channel through which we get the greatest things out of life. One of the greatest things in the world is friendship, and we cannot get that unless we have time to give. Friendships mean the giving of time and thought; they are things which grow and develop and cannot be hurried. We have to build them up and take care of them and use our finest perceptions in making the ideal kind of friendship. We cannot do that if our minds are filled with a great number of impulses which will distract us from thinking, and that is one of the things I should like to suggest to you as a way of using leisure. Just thinking. We rush about a great deal in our lives, but very few of us really stop to think. We go from one activity to another, and I am sure in this way fritter away a great deal of our capacity. It is especially in connection with the human being that we must think out this matter of speed. We must find out its reactions to speed, both in its own activities and in those of its surroundings. We certainly must not think of speed as an end in itself. It is a means that we can make use of, that we must make use of, but I speak in all seriousness when I say that I do think it is necessary that we should begin to study the effects of these conditions of modern life upon the normal healthy individual. It may be that we can adapt ourselves to these conditions. If so, we can go on as we are. It may be that we cannot adapt ourselves to these conditions without a loss of some of the finest things of life, and to that extent we must alter the conditions. Speed is an admirable servant but a damnable master.

This afternoon I was speaking on the subject of "Speed," and tonight, still carrying out the behests of our powerful secretary, Major Ney, I am to speak to you on "Noise." Both of these subjects to my mind are matters of real importance in present-day conditions of life.

As in the case of speed so in the case of noise, it is extremely important that we should find out what is the effect upon the individual. We do not want to wait until people have become pathological before we take action: we want to keep them normal and

physiological. It is extremely important that we should find out if noise is injurious, and if it is injurious from the point of view of health, it is bad, as most of us will agree, from the point of view of living, and I hope we shall take steps to prevent its unnecessary production. We must try to find out what is its real effect upon the individual. This has become a matter of extreme importance at the present time because of the number of things which are leading to an increase in the volume of sound. We have become very much industrialised and mechanised. Our buildings instead of being of wood which will absorb sounds are made from cement and steel. We have high buildings which enclose spaces and make echoes very much greater. In general we have a very largely increased volume of transport. All of these conditions are producing a greater volume of sound or, as most of us would call it, noise, in the streets. The only advantage of modern traffic and modern highways that I know of as regards sound is when I compare them with the sounds made by the old wooden wheels on the cobble streets. They made more noise than almost any vehicle we have on the streets to-day. It is pleasant to think there is *one* respect in which we have cut down the noise of the streets instead of increasing it.

The question arises—is noise good or bad ? We certainly are adapting ourselves to it, but in adapting ourselves are we doing something which is being costly to the individual ? It appears to me that that is our real problem, because I think we all realise that up to a certain extent we can adapt ourselves to noise. In connection with some work for the Industrial Fatigue Research Board I went up to one of the big cotton mills in Lancashire, and in one of the great sheds there were 1,000 looms working. The noise was terrible, and I felt I should really become almost mentally unbalanced if I had to work there in such a noise. Yet the workers looked extremely healthy and did not seem at all disturbed by the noise. What struck one very much was that they were talking to one another in practically a normal voice. How they managed it I could not imagine : I could hear nothing, nor could I make them hear me. I spoke to one of the girls outside, who said, " We do not notice the noise of the looms, but I was fair mad yesterday. There was a man hammering all morning." I do not think that I should have heard the hammering, but evidently she had. The real crux of the matter is this : does it hurt or exhaust the body to have these noises falling upon its auditory apparatus and at the same time *not* to hear them ? It is a difficult problem, a very complex, yet extremely fascinating one. It is not easy to get what we call in the laboratories a good control. It is extremely difficult to test the behaviour of a group under one set of conditions and compare it with the behaviour of

the same group of people under another set of conditions in which the only difference between the two is the amount of noise without, in this case, bringing in the *appreciation* of the difference of conditions. In fact it is almost impossible, and that is the criticism we have had urged against a great deal of work that has been done along such lines, because it is so hard to exclude the psychological factors.

Most of the experiments that have been done in this direction have been on typists as being subjects whose work lends itself very well to measurements both of quantity and quality. One group of typists was made to work under varying conditions, the plan being that the only difference in their conditions would be the volume of noise. In one case these girls were working in an office with forty typewriters going. Two of them were taken out and put into another room. One of the girls showed an extreme improvement in her work, the other one did not. This could not be regarded as a satisfactory test. The one who improved was taken from a smaller room and put into a large room which had a very pleasant aspect. The whole circumstances were quite different, and here we are at once up against a great difficulty. We cannot conceive of being able to make a crowd of people work under certain conditions of noise, and to take the same group and make them work under quieter conditions without their being aware of the alteration of conditions; and the moment they are aware of the change then all sorts of psychological factors come in. In carrying out such experiments it is extremely difficult to alter conditions without the knowledge of the group.

I expect many of you know of one very famous set of experiments of this type when the experimenters were trying to test the effect of alcohol. They thought they had managed to disguise the flavour of the alcohol with other strong flavours so that the individuals would not know whether they were having alcohol or not. The men said they did not know, but afterwards it was found they knew perfectly well when they were getting alcohol and when not. The experiment consisted in making them shoot so many rounds at a target with and without a previous dose of alcohol. At the end of each round they were asked what sort of result they had. They were all sure they had done much better in the second (after they had had the dose of alcohol) than in the first (without the dose): whereas, when the scores were counted up, in every case they had done better in the first than in the second. In the case of sound it would be very hard to devise any experiment in which the individual would not be able to influence the results. That is what I mean when I say that from the point of view of a clean-cut experiment, noise will be a very difficult problem to investigate.

There is no question, even if you take these cases of the typists, that individuals vary very much in their response. I asked one of our psychologists, who has done a great deal of work along this line, what was her experience of the effect of noise on different individuals. She said she could give no definite answer. She found many people to whom noise seemed to be most disturbing when they were working. On the other hand, not very long ago, she had taken a girl who grumbled because she did not like the noise of a crowded typewriter office, and had had her moved into a quiet room with one other person who was not typing but doing ordinary secretarial work; and at the end of the week the girl asked to be put back in the noisy room because she could not stand the rustle of the papers. This sort of difficulty complicates things a great deal. This particular psychologist is trying to devise tests to enable us somehow to classify people according to temperament. She has got some way with her observations, but the only real fact I could find out about the effect of noise in her experiments was that people of a definitely nervous temperament actually did seem to suffer in the presence of noise. Her methods for testing temperaments were ingenious, and in describing her work she made one remark which was very interesting. When those questioned were telling of their own symptoms they said they were of a nervous temperament, and they rather prided themselves on it; but, on the other hand, if they were describing someone else who was also nervous, they would say, "I wish these people would pull themselves together." I think we all know those distinctions. To be "highly strung" is interesting in ourselves but terribly tiresome in others!

When dealing with the question of noise, we are up against another difficulty straight away. What is noise? I was interested to try to find out the origin of the word "noise," so I went to the dictionary and found there only two definitions given to this word. The dictionaries did not seem to be sure what it was. One suggested it was the same word as "nausea"; another that it was the same as "noxious"; so presumably the world at large does not think highly of "noise." Most people use the word in a bad sense when they say "you must not make a noise." Of course there are noises and noises, but when you come to this question of disagreeableness we are not all very sure of our ground. It is very easy to give a definition and say a musical tone is produced by the movements of the air which are regular and rhythmical, and that noises are produced when the movements are irregular and the beats have no definite sequence to one another; but, as I say, one man's meat is another man's poison, and we find very often that a noise which is pleasant to one person is extremely disturbing to another. This is very true of

ultra-modern music. We must also admit that circumstances will make a difference. Young people, and some adults, would probably think the sound of a jazz band a delightful sound, whereas a neighbour trying to go to sleep would think it anything but a delightful sound. Circumstances make such a tremendous difference to the question of what is and what is not regarded as noise.

I know we all agree that some of the forms of the disturbances of the air we call noise are distinctly unpleasant, but they are not the ones I want to consider for the moment. I am not going to consider either those that are definitely physically hurtful, such as the sound of an explosion which might break the drum of the ear and cause complete deafness, or a disease caused by prolonged exposure to such sounds as those that are made by riveters, known as boiler-maker's disease, in which the individual becomes partially deaf, being deaf to high tones. I am not speaking of the disturbances that come from going into different altitudes, as in aviation, when the aviators often become deaf for a short time. I am speaking of the conditions which may be regarded as usual, and yet may be bad for us as normal individuals. In connection with this may I say something about an important physiological aspect of sound ?

One of the reasons that make it essential that we should know what we are doing to the individual in exposing him to excessive sound stimulation, is that sound is one of the most fundamental of the sensations we can receive. I remember, and many of you here may remember, as children asking one another if you had to be blind or deaf, which you would choose ? It is a great problem, but most people say, deaf, and I may say that as far as I can see most people would choose wrongly. It is a terrible thing to be cut off from sight, and a person afflicted in that way gets an enormous amount of sympathy from the world in general, but what about the person who is deaf ? Just think, it really means that that person is cut off from complete communication with other human beings, and, as I said this afternoon, the great things of life are those which come from the proper relationships of human beings with one another. If a person is completely deaf, we know that he is cut off from all the finer mental forms of contact with the people with whom he is living. The deaf have books, of course, and the fine thoughts of writers, which must be a great solace to them, but they live in the community in an isolated condition that does not fall to the lot of a blind person. And then again, what of the person who is partially deaf ? I have watched this thing so often, and what I find, over and over again, is that the person who is deaf is treated with extreme impatience. People are so often impatient with those who are partially deaf, and yet those people are being seriously cut off from their

fellows in a way which is tragic. We know further that if the person is completely deaf, unless very special steps are taken that person will also be dumb and very likely handicapped in mental development. Since the proper appreciation of sound is essential for a proper mental development, we cannot afford to trifle with or abuse the organ of hearing.

We all react so differently to sounds. One man would tell you that the most perfect soprano in the world was noise. He cannot bear a soprano voice. Many people would think it was beautiful music. There are people who adore jazz ; there are others who cannot bear it. But if we hear the sounds often enough, whether it be a soprano voice, or jazz, or a bell chiming, or a clock striking, we can all become oblivious to them ; should we live in the neighbourhood of a clock that chimes the quarter-hour, in a very short time we cease to be conscious of the chiming. I remember myself an experience of quick adaptation. On my first visit to Niagara Falls, the first night I was vividly conscious of the roar of the Falls, the second night less conscious, and finally I ceased to notice them, but when I got back to Toronto, I missed the sound very much. So one can adapt oneself very easily to sound. What happens is, I imagine, that we disconnect at the conscious level, and the vital question is, Does it cost us anything to do that ? Disconnecting, pulling out the plug, so to speak, is it costly ? Is it an inhibition—that is, is it a perfectly wholesome and normal effect, or is there a repression ?

A psychologist during the war was put in charge of a certain group of people suffering from shell-shock, and came to the conclusion that many of these cases could be helped enormously by suggestion. In London he was in charge of a hospital where they had a remarkable room called the " shrine," and in that shrine were a number of crutches and splints and all kinds of instruments which had been used for helping the patients when they arrived. They were only put there if the person was cured within half an hour of coming to the hospital. If they took longer than that their appliances were not placed in the shrine. Dr. Hurst (the physician in charge) found that a large number of people who were suffering from all kinds of disordered conditions such as inability to speak, deafness, etc., could be helped. He told me of the first case that led him to apply these means to the men in the hospital. It was a man who could not speak ; he was terribly depressed ; he wanted to speak most desperately, but he could not. He got out of hospital one night when he should not and was " treated " outside. He came in very drunk, but talking, and he talked the whole night because he was afraid he would forget how to talk if he should stop. Dr. Hurst

then began to study some of the cases of deafness. He had one man in the hospital who was completely deaf. The man was really deaf—there was no question of his malingering, and he had been deaf for nearly two years as a result of being blown up in a bad shell explosion in the trenches. Dr. Hurst tested him and came to the conclusion that there was nothing wrong with the ear, but that probably he had been deaf for some time after the explosion and had then come to the conclusion that it was no use trying to listen. He tried to make this man "listen." Listening and having the sound waves coming to the ear are two quite different things. The wave may come on to the ear, but it may never make connection with the brain (as in the case of the chimney clock). The man had learned a certain amount of lip-reading. Dr. Hurst explained to him that he wanted him to listen because he thought he could make him hear, and in about two minutes the man suddenly exclaimed "I can hear." He was beginning to *listen* again.

I think we do something of that kind when we refuse to hear sounds, and our problem is, does it cost us something to do that—in other words, is it costly to the organism to ignore sounds? We can conceive of ways in which that can be tested, and there are experiments being made at present in the United States by Professor Laird. I think we cannot conclude very much from the amount of information we have so far been given because, obviously, a good many more control experiments must be carried out before our question can be answered quite definitely. So far as his experiments go, he thinks there *is* a cost to the body in receiving the impressions produced by an excessive stimulation such as we get from noise. Professor Laird has designed an apparatus, the audiometer, by means of which the extent of the noise can be measured. On this apparatus in New York the extreme of noise which can just not be tolerated is scaled at 100. In some experiments on typists in connection with this audiometer it was found that increasing the noise from 30 to 40 scale value made a very great difference in the expenditure of energy. The four typists he tested were experts. He found that for the two men between 18 and 19 per cent., and for the two women 20 to 21 per cent. more energy was expended when typing with the noise at the level of 40 than when the noise was at a level of 30. He found also that the best typists made more mistakes and the poorer typists made less mistakes in the noisier room than they did in the quiet room. As regards fatigue there was no question as to the results. The typists found that after two hours hard typing, if the room had been kept at a lower pitch of noise, they were doing the set work in less time than when they first started, whereas, if they were in a noisy room the particular task they were given to do took them five seconds

longer than it did when they first started and twelve seconds longer than it did in the quiet room.

Professor Laird is also trying experiments on rats, which are being kept at different levels of noise. His experiments suggest, he thinks, that there is evidence of an element of fear in the reaction to noise, because the rats in the noisy room seem not to be growing quite so well as those in the quiet place, and also not taking their food quite as well. But these experiments cannot yet be regarded as conclusive.

The study of " Noise," its production and control, and its effect upon the community, is, I submit, a matter of real urgency. From the health point of view we must know whether noise, as such, is harmful or not to the human being, and if it is, what constitutes harmful noise, both as regards amount and quality. For example, a noise made in the doing of work may not be irritating to the person producing it, but may be devastating in its effect upon someone who has to bear the noise but cannot control its production.

But even if excessive noise is not actually harmful, I am sure we shall all agree that it is exceedingly unpleasant, and that it is necessary for the well-being of the community that the individual conscience should be roused on this matter. A great many unpleasant and irritating conditions would be obviated if we could only remember that every man should be free to do what he will, provided he does not impair the equal rights of others to the same privilege. I think a large part of our community is forgetting this. One of the questions which I understand is going to be a problem in this country, and which has certainly become a problem at home, is the radio. It is intolerable that people should start their radio at six o'clock in the morning and keep it on all day and during the night, and push it out in the garden so that the persons on both sides are almost driven mad with irritation or made quite ill. That is colossal selfishness and disregard for the rights of others, and we must develop a conscience and have regard (in both ways) for the people who do not think with us in the matter. There is an enormous amount of noise at home in connection with motor traffic and transport which is absolutely unnecessary. I think some of the worst offenders with us are youths who have just acquired motor bicycles—to them apparently the noisier the better—who rush round and up and down the otherwise quiet roads and streets on Sunday afternoons.

In Mr. Raymond's very beautiful address he quoted a short poem about the cities not hearing sounds from the leaves of the trees. Probably in these days a certain amount of noise in the cities is unavoidable, but may I add my plea to his (a plea put into my notes away back at home before I knew that Mr. Raymond would refer

to such a matter) that we keep noise as much under control as possible? Whenever we have these great noises of the city we must lose something of the joy to be had from the perfect beauty we get from the sound of birds singing, the rustle of the leaves, the rippling of water. Here is an actual experience. On Armistice Day I happened to be in my flat, and my flat is opposite to the National Portrait Gallery, right in the heart of London. At 11 o'clock there fell that beautiful and moving silence, and suddenly I heard from across the way the rustling of the leaves on the trees in the square, and that was followed by the sound of the wings of the pigeons startled into flight by the silence that had fallen. I felt then how much beauty is being taken out of our lives by the noise that is one of the products of civilisation, and I thought what a wonderful thing it would be if we could so devise our streets, our transport, our buildings, so as to cut out this avalanche of noise and enable those of us who must live in cities to hear some of these most beautiful sounds of nature.

LEISURE AND SOCIAL HYGIENE

Sir Charles Grant Robertson

MAY I thank Dr. Young for his introduction? I do not feel that I need quite as much introduction as I did when I spoke on Wednesday. It is very satisfactory to me that Dr. Young should be here this afternoon, and I can only wish that he had taken a little more time to give you the statistics which he could have given and which would have helped you to understand the problem which I wish to discuss.

I am also very glad that my friend Professor Cullis is present. She could have dealt with this subject far better than I could, both as a physiologist and as a physician. I know some of the aspects of her work, and she is quite convinced with Dr. Young and myself of the supreme importance of the problem which forms the second part of the afternoon's programme, in its fundamentals. I did not select this subject. It was selected for me. When Major Ney was arranging the different parts of the programme for this Conference, he said to those who were working with him at that time that no Conference on Education and the use of Leisure could be complete unless some time were given to what we call social hygiene, from the physical, from the educational and from the point of view of leisure. And Major Ney's idea was that someone who had some such experience as I had would not be afraid to speak with courage and with frankness on a problem such as this. So I am going to speak with conviction and plainly and will be very frank.

Now then, first, my knowledge is based upon my experience in my own country. I am not speaking about Canada. I would not presume to give advice to Canada, and I hope you will all understand that the experience I have gained was gained from conditions in the United Kingdom, and that the conclusions and observations I am going to offer are based upon that experience. If you feel they are applicable to your problem here, well, that is for you to decide. Secondly, as one deeply concerned with education, I feel that this question of social hygiene goes to the root of the matter. Thirdly, if we are good citizens and if we really are going to the root of this trouble, we have to see life as a whole and to face the truth without

flinching. We have got to carry out what truth suggests, and to do that we must in the first instance be honest with ourselves.

When I was pressed to be chairman of the Birmingham Branch of the Social Hygiene Council, I felt it was my duty not only to do what I could as vice-chancellor of the University, but that I should identify myself as publicly as possible with that committee and with its work. And I think I can say without boasting that we are the most active branch of the British Social Hygiene Council outside of London. The president of our branch is Mr. Neville Chamberlain, the present Minister of Health, and I should like to pay a tribute to Mr. Neville Chamberlain for the work he has done in the last five years. On our committee we have the City Medical Officer of Health, we have representative doctors and representative laymen, and we work hard.

When speaking on Wednesday on the subject of the drama, I invited you to come to various places in order that we might see the drama from different points of view, and I am going to invite you this afternoon to transport yourselves across the seas and visit a big social hygiene clinic, where they deal with what Dr. Young calls " social diseases." It is one of the most depressing sights that you can see—a long queue and unending stream mostly of young persons of both sexes waiting for admission for treatment, some of them hardly more than fifteen years of age. Pathologically, the disease from which they are suffering is not only one of the most difficult and most complicated in its consequences for the individual, but it is one of those, perhaps the only disease we know of, in which it is literally true that the sins of the fathers and of the mothers are visited on the third, fourth, fifth, sixth or even the tenth generations. I do not think Dr. Cullis will contradict me, and I know Dr. Young will not contradict me, if I tell you that that is literally the truth of that disease and that disease alone. You can have smallpox, you can have consumption, you can have influenza, you can have this or that and may die of it or recover from it ; it may cripple you if improperly treated, etc., but you do not transmit the consequences to the next generation, and the next and the next after that. The late Sir Frederick Mott made two very remarkable discoveries. He was head of the University of Birmingham Laboratory of Research into mental diseases. He discovered that the cause of general paralysis of the insane, G.P.I., is syphilis : it is responsible for 95 per cent. of the cases of G.P.I. That does not include the heart sufferers, the number of diseases of the eye or the brain or the digestive organs, and all the rest of them, which can be traced medically and scientifically to this one big source of social disease.

To-day we are concerning ourselves with the great question of health ; we are given optimistic figures and are told about the expectation of life, the drop in the birth and death rates, but behind all that, and believe me, ladies and gentlemen, I am speaking very seriously when I say that behind that lie these statistical facts and figures that are undermining and continue to undermine what is being so magnificently accomplished in public health. Herein lies our problem—a problem that is known to all teachers. It is known to all social workers, and it is known to the medical profession and to the hospitals. This problem is shirked by those who are deliberately ignorant or who, when it is brought before them, run away from what they have not the courage to face and to think out what it means. You heard from Dr. Cullis this afternoon two great and supreme facts. We have the most marvellous physiological organisation in our bodies, and it was inspiring to hear Dr. Cullis winding up with that remark that of all the problems of education and life the greatest are the problems of human relationship, of one human being with another, of one group of human beings with another group of human beings. I am sure you felt as I felt when she was discussing the question that her remarks were based upon sincerity and based upon knowledge, and that we would fain have heard more from her. Here we have the great problems of life, the social relations between human beings, the desire for human contact, going right down to the bedrock of things, dealing with the deep and ineradicable human instincts of sex, of adolescence, of growth and development, parenthood and power. We have our leisure, and if we use it in the right way we shall get a great deal out of it ; but do not let us wreck the framework, because the right framework and the right principles must be the basis for the social relationship of human beings to each other, from which come all the great joys and friendships, the social organisation and the fundamental relations between men and women and between women and men, the misuse of which brings misery and tragedy or shattered bodies and transmitted diseases.

And so I am going to invite you to bear that problem in mind. There is the purely medical question, the question of treatment. I do not propose to say anything about that. That is a question for the doctors and for the hospitals and for those who are experienced in that line of things. They have to deal with it exactly as they deal with tuberculosis, smallpox, fractures, or anything else.

The two questions we are concerned with as educationalists are the questions of health and of morals. I am only speaking for myself. I feel it, and I submit it for your consideration, as to

whether we have not got this question of health and of morals mixed up. Of course, thousands and thousands of our fellow-citizens from the first to the last lead clean, decent, upright, wholesome and inspiring lives, and to be admitted to the friendship of such is one of the great things in life. There are hundreds of thousands of them, fine, decent men and women, but many, perhaps most, of them are not thinking the matter out clearly, this question of morals. They say, if people will do these things, and will bring these things upon themselves, why, let them pay the consequences—let the individual pay the bill. Let them stand the consequences. Call them immoral or guilty, if you wish, but let them pay, let them stand it as they have to pay the consequences if they break the law in any other way. Is that right? I am making the suggestion to you that it is not right. To me good health is good morals, and good morals is good health.

When we have to deal with infectious diseases, such as smallpox, we do not let this kind of morality come in. If a person has contracted say, smallpox, by some thoughtless action, the community says to that person, "You are a danger to the community." We do not allow a person with smallpox to get into a tram-car—if he does he is punished; and there are a great many other similar things we do not permit. We never think of bringing into it the question of "morality." We have abandoned the idea of the individual paying for it and being able to do what he pleases and standing by the consequences. Yes, good health is good morals. How do you distinguish in principle between the person who contracts a disease that can be transmitted for many generations, with disastrous consequences both to himself and to others and to generations unborn, from the person who is suffering from smallpox? How can you distinguish between them and say that in one case—social disease—the individual must suffer the consequences, and that he must just be allowed to do as he pleases? In social hygiene from an educational point of view, as Dr. Young says, we are above all concerned not with the treatment, that being a medical question, but we are concerned with prevention. We want to get at it before it happens, and then we need not bother about "control." I can remember, as a young man, when King Edward was starting the great hospital fund that bears his name, he addressed the first meeting, speaking before a very distinguished audience. He was speaking of sickness and disease, and he said, "If these things are preventable—and I am assured by those who know that they are preventable—why are they not prevented?"

Let me suggest that we who are really in earnest about this do

not want young men and women to be prudes. I am the last person in the world who would want the young generation now in the University of Birmingham to be brought up to be prudes or prigs or puritans. I want, and have always wanted, to face life as a whole, to get everything out of life, all the enjoyment, all of the happiness and all of the pleasure that I can, that seems reasonable and right. I want every person, whether born in a slum or in a palace, every one of my young friends and fellow-citizens, I want them to have a life rejoicing in perfect physiological equipment and rejoicing in all the real things that life can give, up to the very end. That is why I and others are so keen on social hygiene.

But so many of my fellow-citizens will not face the facts and think out what they mean. And so we come to the ignorance of the parents, the ignorance of the adolescent, the ignorance of the adult, the ignorance of the professor, and the ignorance, if you wish, of the vice-chancellor. This is where we want education in the fundamental principles of science, above all, of biology, in the home, in the school, in the college, in the factory, in the workshop and in the university; not goody-goody sermons, but plain, wholesome, frank talks about all the fundamental facts that underlie the marvellous organism we call the human body, so that we may know exactly how that great machine can be kept in perfect order, how it can function and achieve the utmost it is capable of achieving.

And let me say a word about the investigations we have carried on in Birmingham. If I could take you to the headquarters of the clinic which I mentioned before, and you could be present and hear the stories that are told in the confession-box to our skilled workers—well, it is terrible. If I could dare tell you what I have been told and have had proven by school-teachers of both sexes, of wrongs done to small children, ignorant themselves—I feel as Lincoln felt when he was a young man and saw slaves being sold, and said "If God permits me, some day I shall hit them as hard as I can." I have seen advertisements brought to me by young people, advertisements from commercial firms, that were not fit to be touched with the tongs and put into the fire, sent out by the thousands, sent out to young girls who were expected to read them, and who even did not know what they were all about, thank God. That vile literature goes out practically unchecked, uncontrolled. That is the problem in our great factories. I know many of the social workers there. There are even agents among the workers selling that kind of literature by the thousands. They sell it in shops just outside, and it is thrust upon the people's notice. I must not speak about details in these cases, but there they are. The facts are known to all who take the trouble to find them out.

I am sometimes told that young men will be young men and sow their wild oats, and all the rest of it, but that is not physiologically true. If it is true of men, then it is true of women also. If it is necessary for men to sow their wild oats, then it is necessary for women to do so. What is the difference between them as far as health and morals go ? If it is true, then, as St. Paul says, " of all men we are the most miserable."

I am inviting you in dealing frankly with this question of prevention to try slowly and gradually to cut that cancer right out. Think of the enormous advantages that it would bring in happiness both to this generation and the generations to come. We do not want prohibition by law ; we cannot have it, but we do want a great organised communal public opinion which has learned the facts, which feels that with this use of leisure, in this great question of the relationships of the individual, there is really the greatest and most crucial problem of our educational programme in which we all can play a part.

And then another word on another matter, and again I speak entirely for myself. Personally I do not believe that either physiologically or socially there is any occasion whatever for what is popularly called " birth control," as is often advocated. I want to say a word about " contraceptives " in this connection and social hygiene. If any person urges that " contraceptives " are a remedy against venereal disease, then he is living in a fool's paradise. Contraceptives are no remedy against the contraction of any of these social diseases, as every specialist knows. What we want is that the sale of contraceptives should be put in the same category as poisons or dangerous drugs. If contraceptives are going to be sold, then let them be sold by persons authorised to sell them under the regulations imposed by the community ; and not be left to commercial exploitation for profit by those who are thinking only of profit.

This great Educational Conference and those who have been responsiblc for its organisation have included this subject of social hygiene in their programme, and I have tried to speak frankly and plainly in order to show what its educational importance is. I invite you to associate yourself with the social hygiene workers, as we are not in the fight so much for ourselves as for the generations to come. I shall take back with me the great inspiration I have received from the city of Vancouver and from the National Conference of Education, and when I meet my committee of the Birmingham Branch of the Council of Social Hygiene, I shall tell them I am quite sure in our work we have the heart-felt good wishes of this great audience.

EPILOGUE: FAREWELL TO CANADA

EPILOGUE: FAREWELL TO CANADA

Sir Rabindranath Tagore

A very large audience assembled to hear the poet's farewell address. The chairman, Dr. George M. Wrong, said that Sir Rabindranath Tagore's coming to us was a gesture of friendship from that far country. "He has brought, as those of us who have enjoyed his society will testify, a quiet atmosphere of peace, and it is in this capacity as a lover of world peace that I especially ask him now to speak to you."

THE organisers of these meetings have surely showed courage in inviting me from a far-off Eastern shore to a conference on Education where the varied experiences of the West are to bring their harvest together. I believe that my hosts did not expect any practical help from me, but only a stimulation in the shape of a surprise, a shock of a contrast. In this feast you had your food materials supplied by your co-workers in the hemisphere described as the New World, but evidently you wanted some wine of an exotic flavour from a vintage that is old. And you asked me to talk to you of a sunburnt leisure which perhaps has a special tropical tinge and a signature upon it of slow, languid hours. I spoke to you in praise of leisure, and expressed my fear for the extortionate greed of man which wears out the thin soil of a crowded time into a famine of fruit. You listened to me with an endurance which is the sign of an indulgent hospitality. But already I seem to overhear the whisper that the leisure which I extolled might be good for the introspective life of a serene simplicity, but not adapted to the tumultuous flood of experience in the West that is constantly breaking its bounds and forming temporary banks to be washed away the next moment. Yet I must utter my protest that though truth may have its different idioms in different mouths its meaning is the same, and the East under its own special features of physiognomy carries on the same life's functions which are common to Western humanity.

No doubt in my country the cultivation of leisure has been a vital necessity. We may have many other compulsions for work,

but hardly one for generating extra heat within our own physical constitution in order to maintain the balance between outer temperature and the temperature of our body. In consequence, with us restless activity has not become a pleasure in itself and our bodily providence has slowed down our physical movements almost below the degree needful for the strenuous purposes of material prosperity.

We should bitterly blame our fate for an utter bankruptcy of civilisation if this strict economy of life were an absolute miserliness which gives up all prospect of profit to avoid the least risk of loss. Forest land is great, crowded with a furiously competing life ; but the seemingly empty prairie land has also its own magnanimity, passively waiting to be wooed, yielding inexhaustible wealth which has in it the spirit of co-operation, the deeper strength of meekness. The human world also has its prairie land of fertile leisure and forest land of self-assertive life. Man has his two phases, the one in which he tries to make indefinite additions to the powers of his senses and limbs, borrowing from the store-house of cosmic powers ; and the other in which he tries to realise, through various stages, his humanity, which reveals him much more intimately than the fact of any extension of power. The one has the principle of addition and the other that of growth.

Man, along with the animal, is born to this earth where he has the materials of his living ; and according to the development of his energy and intelligence, which helps him in the acquisition and use of these materials, he wins in the competition of power.

But man, unlike the animal, is born also to his home, his society, and his country. These afford him the background, the perspective needed for the expression of his complete being. They belong to the domain of his civilisation which urges slow centuries to develop creative ideals through co-operation of minds and endeavours, through magnificent hospitality and love's utmost sacrifice.

This is the realm of great leisure in whose bosom appear the revelations of human spirit which work themselves out from the obscure period of the nebula into the constellation of stars.

The complete human truth is comprehended in the mastery of law that gives power and the realisation of harmony which gives perfection, just as in a work of art the handling of technique and the inspiration of vision are both necessary. Occasionally men lose the sensitiveness of their minds through the rude abrasions of constantly hurried moments. In such a state they become capable of being aroused only by some tortured trick in technique, by some jerky shock of novelty, even by ugliness that coarsely violates our sense of rhythm. These people take pride in proclaiming their disillusionment, after having taken to pieces things that can only have meaning in their wholeness. In this callous world of theirs, Titans have their

victory and gods are defeated. Have we the time to ask ourselves if some of the sights that overpower us to-day with awe are not the triumphal tower of the Titans, built with the ruins of our paradise ?

I have also been asked to let you know what I consider to be the basic principle of literature as an art. I hope you never expected from me some definition of it which was exclusively Eastern, interesting to the West as a matter for casual curiosity and not for permanent use. I spoke to you from my own immediate experience as a poet and not as one representing some special creation of history, segregated by pedantry and prejudice into an artificial classification. Man as a worker works in order to gain some purpose, exterior to him ; man as a creator works in order to see himself in his creations with the freedom of a disinterested vision. Man as a worker labours in a closely fenced field of time ; man as a creator sharpens his vision in an unbounded atmosphere of leisure. Nature compels man to live according to her own prescription ; his spirit urges him to find his fulfilment in the freedom of self-revelation. Art represents man's personal world of reality in which he is revealed to himself in his own light, the light that has its numerous rays of emotion, visible and invisible. This is what I said to you as the meaning of art. I am sure the meaning is the same in the East as well as the West, and the human meteorology of literature in its play of the sun and the shower is not walled up in compartments in different latitudes of the sky—it has only one division, the division between the good and the bad, and not that between the East and the West.

The time has come for me to take my leave from my kind friends whose hospitality I have gratefully accepted and enjoyed. I have often been requested to tell you before we parted what I think of Canada.

So long Canada has remained to me a geographical fact and not anything representing a national personality with a full revelation of her life. I am afraid my present visit to these shores will hardly help me in vivifying my schoolbook knowledge into a deeper relation. For to-day the epic age of travelling has passed away. We have deteriorated into mere tourists who do not have to pay in trouble for a living knowledge that can never be acquired cheap. Our tours are arranged on a smooth path of luxury and comfort by which it has been made easy and usual to see without knowing, to pass days in a strange country without living there the life which only she can offer. Such facile intrusion of superficial curiosity has become a positive menace to those whose acquaintance is made in a hurry ; from whose pockets fragments of facts are picked up to be sold in a market that pays for sensationalism and cares not for truth. It is worse than influenza that

crosses the sea and seeks far from its land of origin victims who are unconscious of its uncalled-for malignity. The best and most honest course for a quickly vanishing visitor is to remain silent in spite of the temptation to turn out smart and lucrative misrepresentation, all the more easy to produce because of an imperfect knowledge, unconscientious cleverness, and sympathy undeveloped.

However, I may indulge in a generality and say with conviction that Canada, being a young country, is full of possibilities that are incalculable. She has neither exhausted her material resources nor those of her mind and character. She has not yet produced in her psychology the self-toxin of fatigue that old civilisations suffer from in the shape of cynicism and spiritual insensitiveness. Her creative youth is still before her, and the faith needed for building up a new world is still fresh and strong. Any mistrust of truth never has its reason in the scheme of things itself. It only comes with a flagging of energy when we do not have the full vigour of love to illuminate for us the immensity of truth that cannot be proved but only felt. Our intellect becomes pathologically critical when our sympathy grows paralytic and truth's direct touch brings no message to us. Canada is too young to fall victim to the malady of disillusionment and scepticism, and she must believe in great ideals in the face of contradiction—for she has the great gift of youth, she has the direct consciousness of the stir of growth within, which should make her trust her own self, which is the only sure way of trusting the world. Let her feel in the sacred dawn of her life that the expectation of the human destiny is upon her as upon other young sister countries of hers, which have just entered into the cycle of their promise. She will have to solve, for the salvation of men, the most difficult of all problems, the race problem, which has become insistent with the close contact of communities that had their isolation for centuries in their geographical and cultural exclusiveness. She will have to reconcile the efficiency of the machine with the creative genius of man which must build its paradise of self-expression ; reconcile science with religion ; individual right with the social obligation it must acknowledge. She must dream of the introduction of honesty even in politics, which is the self-interest of the nation, knowing that such interest can only have its sure foundation in truth, justice, and sympathy in international relationships. It must ever hope to be able to win the heart of the world by offering the best that it produces and never by material force or cunning diplomacy—even like what occurred in the golden age of India when her messengers reached far distant alien lands, carrying the gifts of love and wisdom, the message of emancipation, acknowledging common human fellowship at the risk of danger and death.

APPENDICES

APPENDIX I

EDUCATIONAL MOVEMENTS IN NEW ZEALAND

F. Milner

I MUST confess that I am rising to face this vast gathering with considerable trepidation, but, as Mr. Lister has said, I have a roving commission in this address, and I do love to speak where the spirit listeth. I do not know exactly on what line I shall proceed, but if you will bear with me even if I accelerate my thoughts, I want to cover a fair tract of country.

First of all, I wish to say that in many respects my own country, New Zealand, is extremely small territorially and relatively insignificant when viewed by international considerations, and yet if you apply the test to it I am quite satisfied you will find that it has turned out eminent people who have made their mark in wide spheres quite outside our own country and Empire. New Zealand is specially fortunate in the traditions which she has inherited from the Motherland and that is due to the fact that we are 98 per cent. British, and that British stock has been reinforced constantly by immigration from Great Britain. Then again the pioneers of New Zealand were, in great measure, men of British public school or university education, and the traditions that they established have been carried on by the generations succeeding them. In our educational system we are fortified by large endowment of lands which were set aside in those early days by these men who realised that the future of the country would be really dependent upon the right and intelligent use of education. In New Zealand you will find a keen realisation of the fact that we are legatees of a great heritage, with its constitutional rights of justice and freedom, which we have inherited. Great Britain's greatest contribution to civilisation is the establishment of that wonderful circlet of young nations working out their individuality and each making a definite contribution to the Empire. I like to recall that we are autonomous members of the British Empire, that we are not subject to one another in any respect, yet united in allegiance to the throne as a symbol in unity, as members of the British Commonwealth of Nations. We value very highly our membership in that great fraternity of people, all united in their

allegiance to this common heritage. General Smuts, of South Africa, speaking at Capetown recently, said that the British Empire was the most precious thing in modern civilisation in that it was the great champion of the principle of freedom and that it expressed so tangibly its devotion to that principle and held the idea before them of the development of their own autonomy. It was an abiding British Empire of a spiritual kind cemented by common ideals and beliefs and of a common partnership in the kingship. Surely that is a great tribute from General Smuts, testifying to the virtue of British government and championing its principles.

In my own country there are one or two aspects I should like to refer to and one is our relations with our native race, the Maoris. The Maoris are an Aryan race. They are increasing in number, the last census indicating that there are now 58,000 in New Zealand. We are singularly fortunate in our relationship with our wonderful native neighbours. We are proud of them : they reciprocate that feeling, and the Maori Magna Charta in 1840 has been preserved intact. They have charge of their own lands, they have representation in our Parliament, and are distinguished by their love of music and by their devotion to art, especially the art of oratory. It is, indeed, a very great treat to hear one of their exponents speak upon the history of their race.

It is generally recognised that they came from India, performing a wonderful feat of navigation across the dangerous Pacific, over 4,000 miles of uncharted sea, guided only by the sun, moon, and stars. When you think of Columbus, you are apt to think his was the acme of navigation, but can it compare with that wonderful accomplishment of Maori navigation ? Not all attained their goal, many fell by the way, and found their abiding place in the deep Pacific, and only God knows their resting place. The poetic depth of their feeling is expressed in the most beautiful language. So we admire and respect the accomplishments of the leaders of the Maori race.

I want to emphasise the fact that Great Britain stands in our modern civilisation as the greatest stabiliser we have in this world of torment, disturbance, and change to-day. Those of you who know how splendidly to-day England is determined to discharge her great responsibility in India and to carry out that ideal, and who know of the conditions under which the Simon Commission is working in India, realise how the British bond is again being made good and true. Then again in China, with a policy of conciliation, of a sympathetic attitude to the establishment of a unified government, and in spite of all of the criticism that has been levelled against her, she is now receiving belated recognition through the appoint-

ment of Sir Frederick White as Advisor on Foreign Policy to the new government in China. Britain has made good her bond once again and has shown the Chinese that she wishes to see them evolve some form of government by which they can express their aspiration and thus make their own individual contribution to civilisation.

This is merely on a par with what happened in Africa when the interests of blacks and whites conflicted ; their paramount consideration was always to be fair, and even generous to the blacks, for whom they were trustees. It is this aspect of Britain's rule, the full recognition of this great principle, that has made her reputation of the best.

May I now briefly refer first to the status of woman in New Zealand ? We led the world in giving the franchise to woman in 1893. Australia followed in 1900, and I think it was given in Canada in 1918, and certainly not in the United States until 1920. Infant mortality in New Zealand is the lowest in the world, being reduced far below the figures obtaining in any other part of the world ; this mainly through the genius and administrative ability of Sir Truby King.

With regard to the educational system in New Zealand, I am glad to testify that it is in general wisely centralised still. That gives us a guarantee of efficiency in all departments, whether rural or urban. Then again we are applying tests of efficiency which are not the old ones ; we are asking for a wider and more liberal valuation of results as to the type of men and women the schools are producing. If I were inspecting schools in New Zealand I should not ask about achievements in certain sets of papers or books. I should like to ask the teachers how far the children are trained to reverence God, to love the service of mankind. I should like to ask how far they are taught to reverence the great mysteries of life. I should like to ask how they are taught to interpret nature and what response they give to the lovely things that are taught about us in this life : how they are taught to read and appreciate good poetry, good music, good art ; how they are taught to read books, how they are taught to understand them. I think these things are the very soul of education, which, of course, means it must be an intangible and spiritual process. I am perfectly aware there must be a compromise between this idealism and the business of everyday life, but there is no reason for antagonism in education between ideals and practical efficiency. We want a wide and liberal culture in the men and women, in the teachers, in the schools from which we are sending out the children of to-day to serve their state and their nation. We must recognise the claims of our own country in the wider sphere of humanity ; and in this era of nationalism it is most important we should get some

aspect of the wider field of humanism. "I am a man, and all that concerns mankind concerns me." Seneca said a man was not only a citizen of his own state, but of the cosmopolis or wide field of humanity. Confucius stated that mankind should be brothers, and St. Paul that God created all peoples of one blood to dwell together.

I do not urge on you any excess of sectional cosmopolitanism. I want you to love your country, your Empire, but we must remember that is not enough in this world where we are being brought into closer and closer relationship with each other. It is our duty to study all nations and to understand each as making its contribution to the civilisation of the world. Therefore, in our educational system, we should have patriotism with the quality of humanism. Unfortunately, patriotism has generally been the prevailing characteristic, and unless there is a spiritual awakening man will find that under the fair face of civilisation lie the shattering elemental forces which will ruin us. Education is racing catastrophe. We want to turn it again into a wider path of tolerance. We want to develop the vision that will make allowance for the convictions of other nations. That is the ideal of our country, our Empire, and I believe it is the most wonderful ideal that history has yet advanced, love of our country, with a regard and respect for the wider aggregation of mankind and the realisation that the recurrence of war means the downfall of our civilisation. Gas has been evolved for war purposes that is more powerful and a thousand times worse than the gas used in the late war. Forty bombs charged with this new gas could wipe out the whole of the seven and a half million population of London. No, there must be no more war, and it is the duty of education to use its great and potential forces to safeguard mankind against its own weaknesses and follies.

War I abhor,
But yet how sweet
The sound along the marching street
Of drum and fife. And I forget
Wet eyes of widows and broken old mothers
And all the dark butchery without a soul,
Without a soul—save this bright drink
Of martial music sweet as hell;
And even my peace-abiding feet
Go marching with the marching street;
For yonder, yonder goes the fife,
And what care I for human life.
Art, thou hast many infamies,
But not an infamy like this.
O snap the fife, O still the drum
And shun the monster that she is!

C.P.R.

LORD WILLINGDON

THE UNKNOWN INDIA

LAWRENCE F. RUSHBROOK WILLIAMS

THE subject upon which I am to speak to you might be entitled "The Unknown India." I do not mean by that title to imply that no person except myself knows anything about it, but I hope to show it is not inappropriate inasmuch as the territory of the Indian princes represents a part of India which has excited very little attention and which has certainly not received the tribute which its importance deserves.

Let me first of all try to make you visualise as quickly as I can what India looks like and what part the Indian states play territorially in it. Imagine, if you can, the ace of diamonds on a playing-card roughly 2,000 miles from east to west. This great stretch of country occupies an area of 1,800,000 square miles, roughly one-half of that which the United States occupies, and contains 318,000,000 people, which is nearly three times the population of the United States. So this country is not strictly speaking a country at all, it is a continent. Up and down the length and breadth of that great land you can count no fewer than seven perfectly distinct types. If you take the fair, bright-complexioned, tall northerner, he is as different from the Dravidians of the south as the Scandinavian is from the inhabitant of Portugal. The difference is far greater than the difference between the inhabitants of the various European countries. Up and down India there are spoken 222 entirely separate languages, which fall in thirteen family groups, and the difference between each family group is at least as great as that between German and French. You will therefore understand that any person who comes to you, as they have come in the past, and professes to speak in the name of India must be an optimist, to put it mildly.

What I shall endeavour to show you to-day is something of the life and of the importance of that particular bit of India. Please recall to your mind the ace of diamonds on the playing-card. It will probably surprise you to know, as it surprised me, that you can go from the top to the bottom of that playing-card and you can go from the east to the west of it without touching British territory at

all, for more than about a thousand miles. The territory of the Indian princes runs like a great curve along the side from the north to the south of India, and like a rather wavy rib from the east to the west. The natural result is that these territories lie directly across every important line of commerce and strategic communication, and were the Indian princes not the faithful and real allies they are, they could expose the British rule in India to the very gravest type of danger. That is something of the very greatest importance both to India and to the Empire and to the world at the present time. I must, I fear, take you back a little way into history. The history of India is an extremely fascinating study, but it is very, very complicated, mainly, I think, because it has not been written in a way suitable for a man who wants to get at the meaning of it quickly. But, briefly speaking, the whole of India's history is made up of a series of invasions mainly from the north-west. Time after time the invader has come down from the Khyber Pass or the Bolong Pass and has imposed his rule upon the fertile plains of Hindustan. The people there have never been able to stand up to the vigorous onslaught of the invader from the colder climate, but before very long the invaders from the north begin to experience the injurious effects of the climate, with the result that they gradually become absorbed in the mass of the population. Their vigour weakens and they become a prey to the invaders, losing the territory which their forefathers had conquered. This curious climate of India is so fatal to men of colder blood. Thus the history of India before the time of the British can be compressed into these few sentences.

The communication between India and the plains of Asia is always liable to be interrupted.

From time immemorial these invaders have always been ready to swoop down and cut off a garrison with no watertight barrier. But when the British came it was different: the circumstances were reversed. We depend for our communications upon the sea, and so long as we retain control of the seas that line of communication can never be severed. Hence it is that in the course of a wonderful process the territory of the East India Company was built up into the present union which we call British India. We were always able to secure our recruitments of British blood for the firing line. The Indians perceived that in the eighteenth century. They had been fighting us, and on his death-bed one of their foremost leaders sent for his son and said, "I have been a fool; I can defeat the British by land, but who can dry up the sea?"

That is the difference between the British Empire in India and the previous empires. But there is another point. All of these empires in India have been built up of small unions. If you will

cast your mind back to what I told you at the beginning of my address in regard to this territory in its diversity of people and languages, you will see that this national patriotism in India has always been a plant of local growth. When an empire was built up in India it simply would mean that an invader came down with his followers from the north-west and sat down to be the lord paramount over a tract of country, but he did not displace the customs already existing there. He could not do it; there was no substitute for them; he merely took tribute from the conquered and made them acknowledge his superiority, which lasted as long as he was able to enforce it. Hence it is that the other feature of the history of India with its invasional process, is the existence from age to age of these small local units, and the attack on that empire which professes to rule over these small units, but does not find itself strong enough to do so.

The modern rulers of these small units are the Indian statesmen, and they are still in a position to play to-day the part which they played in the early history of India. That is one of the fundamentals of the importance of their position. From a strictly scientific point of view, what we now call British India, which is a territory of 1,000,000 square miles, inhabited by 230,000,000 people, is nothing but a combination of Indian states. The remainder of the country, roughly 800,000 square miles in India, is divided among some 228 self-governing units and is inhabited by about 80,000,000 people. The size of these states varies considerably, one of them being about the size of France, and others no bigger than one of your Canadian national parks.

Broadly speaking, the Indian states have this in common. They entered into alliances with us in the early days of the East India Company, and they entered into these alliances on definite terms. In order to explain that statement, I shall have to ask you to bear with me while I outline how it was that this trading community, which we call the East India Company, started by a charter from Queen Elizabeth, gradually expanded until it laid the foundation of the present British Empire in India. To begin with they did nothing but trade. They bought in India commodities at a cheap rate which sold very dearly in the West. There was not much opportunity in those days for anything like an exchange of goods. Britain did not make anything which India would buy, and the only way in which the Company could carry on its trade was by sending out big supplies and carrying them back to England and re-selling. In order to carry on trade the Company had to start small factories, as they were called, and in the defence of these factories it gradually collected bodies of men. As an advertisement for their own cloth

and as an incentive to discipline, they started dressing these armed guards in native cloth, and that is probably the beginning of the English practice of dressing regiments in something like standardised garments. When it was already being done in India, people in England only distinguished themselves by a specially coloured scarf or wrap. Thus the Company started the idea of putting their men into uniform. It gathered around its forts these men dressed in this cloth and drilled them in European fashion. The Company at home remonstrated saying, " Why do you waste our money and our cloth on this sort of business ? You are not soldiers, you are traders." In reply the officers of the Company in India asked that men be sent out who were sick-free and shot-free, and who could digest poison, so they were allowed to carry on. How did the Company get the territory on which it started ? Simply from the local Indian princes. Bombay was part of the dowry of Charles II. All the property had to be acquired or purchased from the Indian princes. The British came to India at a time when the country was undergoing one of its periodical crumblings. The Company soon found out that if it wanted to trade profitably it would have to assert itself. It therefore interested itself in local politics, and in the course of the eighteenth century built up a series of alliances with the Indian princes, these alliances being the basis of the present agreement between the Indian princes and ourselves. The reason Great Britain succeeded in building up the great Empire of British India was just this one single thing, that it succeeded in winning and retaining the confidence of the Indian princes.

It was the Indian princes who supplied the men who fought under the British flag and who carried the British flag far and wide, up and down through India. It was the Indian princes who allowed the Company to maintain large standing forces, and it was the Indian princes who, in 1857, rallied around and enabled the British Raj to go on. You may remember that when the Mutiny broke out it was the Indian princes who rallied and saved British rule in Upper India. Had it not been for the influence of the princes we could never have brought down the wonderful Punjab troops who stormed Delhi against enormous odds and broke the back of the rebellion. What happened in those dark days of 1857 is typical of what has been happening on a smaller scale ever since the British connection with the Indian princes began. These princes have throughout been absolutely loyal to the spirit as well as the letter of their treaties with us. There is nothing they pride themselves upon more than their knightly honour and unblemished faith, and whenever a crisis has arisen, the minute they have seen our Empire was in difficulties, they have at once rushed to its aid. For the terms of

the treaties are these. The Indian princes while remaining independent in control of their administrative affairs, while legislating for themselves and ruling their own armies and their own police, law courts, educational systems, etc., have handed over their external affairs to the management of Great Britain. In other words, the Indian princes do not now seek for an independent treaty with Germany or France, as all foreign relations of the Empire are the foreign relations of the Indian princes. Accordingly, directly the Empire is involved in difficulties, directly it seems there is likely to be war, their first impulse is to throw their whole influence on the side of their ally.

When war broke out in 1914 the example set by the Indian princes was of incalculable value to us. The princes do not merely sway their own people, but they have an immense influence over large numbers of their clansmen, their kinsmen, and their co-rulers, and also the peoples of British India. As an example, the Indian princes in 1914 not only contributed immensely to the War, but when it was realised throughout British India that the natural leaders, the princes, were throwing themselves so whole-heartedly on the side of the Empire, the people thought it was all right and they came in too.

I have already told you that the history of India has always been the composite history of these small units, and in the future the past is likely to be repeated. These small states, as the history of every military crisis in India has shown, are extremely stable, because the link which binds the ruler to the ruled is one of the deepest strength, difficult for us in the West to have any real conception of or parallel to. The only case which occurs to my mind is the old feeling which existed, and to some extent exists to-day, between the highland chief and his clansmen. There is an intense affection on the part of the people towards the ruler and an intense affection on the part of the ruler towards the people, because you must remember these maharajahs are not absolute monarchs. They are bound to their people and their people are bound to them by a communal tie, which imposes upon either side definite duties and definite obligations, and forms a very real tie between them. So in the Indian states we do not experience any of those unfortunate occurrences which are, alas, too characteristic of British India! Although our population is religiously as mixed as that of British India, we do not have the blood-thirsty Hindu and Moslem quarrels, and sedition is unknown to us, since the Indian states rule themselves. This cohesion which exists inside the boundaries of the state is a very valuable factor in India at the present moment. Many of us who have been studying the situation in British India have begun to

think we should get something like that cohesion in British India. We are confusing the Indian states with the trouble from which British India is suffering.

Let me repeat, the history of India has always been the history of small units. But in British India we have forty-nine or fifty million people and they have very little in common one with the other. In consequence the people must find something to rally around, and they have rallied around religion and have started cutting each other's throats over their particular religion, more particularly when religion and politics are intermingled as they are in India. It seems to me the importance of the Indian states at this time lies in this consideration. They have maintained, the majority of them, an unbroken history, and a history of peaceful conditions internally for a good many hundred years. They are solid and stabilised, and they are well organised, and they have now begun for the first time to act together. The reason they did not act together before is, perhaps, the result of the Imperial policy. I told you British India is only the greatest of the Indian states. But the East India Company and the British administration were afraid of the Indian states. They looked upon them as rivals, and hence their main object was to keep them apart, to prevent them getting together to talk about their common affairs. Fortunately since the War there has been a more lively appreciation of the attitude of these different states, and this prohibition has been relaxed. The result is that the greater Indian states are now meeting every year in the organisation, started in 1921, called the Chamber of Princes, and they have now started to concern themselves actively in the affairs of India. They have no desire to interfere with British India—they realise it is a separate part of the country—but when they hear British India's views about terminating British connection and setting up complete independence, they feel that that reflects against them as well as British India. In the last meeting of the Chamber of Princes, from which I have just come, a resolution was moved by the Chancellor of the Chamber of Indian Princes to the effect that the Indian princes were not prepared to receive any diplomatic overtures from British India which were not based upon the fundamental maintenance of the British connection. The result of this decision was enormous, and, as so often happens, a reaction set in among all the more moderate sections of political British India. The extremists have been stung to action, but that is merely a phase which, though it runs contrary to the policy of the Indian princes, cannot possibly injure their enormous influence.

I fear I have exceeded my time, but before I close I should like to leave with you two or three very simple ideas. The first is this.

Under Providence, the continued connection of India with the Empire is one of the best guarantees that can occur for the peace of the world in that it provides a link between the East and West. The second is this. The greatest and most powerful factor in the maintenance of the connection between India and the Empire is the present-day influence of the Indian princes. The third is, the Indian princes and their territories represent not merely an immense reserve of fighting men whose material value to the Empire in times of stress is quite incalculable, but also a virgin country of unexplored natural resources in the way of minerals, forest, and the like.

The Indian princes have been moving with the times, and while they have endeavoured to maintain undamaged the bond between themselves and their people, that intimacy of contact, the source of which an Englishman finds so difficult to guess at, they are in every direction moving towards the development of their states, the increasing prosperity of their people, and the association of their people in public affairs. The result of all of these is that the influence of the statesmen is likely to increase rather than diminish as time goes on. And I would ask those of you who are interested, as I am sure all of you here are, in the well-being of the Empire, to which we are so proud to belong, not to forget when you read a great deal about India, to ask yourselves the question: "Does what I am reading refer to British India, or does it refer to that much less ostentatious, much less quarrelsome, much more tranquil, equally strong section of India which does not need to come before the world with a loud flourish of trumpets, which is never vexed by revolution or revolt, which remains solid, quiet, four-square, as the tie between India and the British Empire?"

HUMANISM

F. Milner

My original assignment was to interpret the moral aspect of recreation, but as on examination it was found that there was no clear line of demarcation between the physical and moral issues, it was thought advisable to leave the whole province of recreation open to the speaker commissioned to deal with the physical side. I am, therefore, with the short time available for investigation, not prepared to deal in any thorough or exhaustive way with my new portfolio. It is, I conceive, my function as a schoolmaster to concentrate on one facet of a complex problem. There will be ample destructive and condemnatory criticism of the pernicious tendencies of the cinema. It is my intention to discuss some of the alternative interests for a right utilisation of leisure which a well-organised secondary school should generate and foster.

Prior, however, to making such constructive suggestions, I propose merely to make a few remarks on the subject allotted me since it has been threshed out at several important conferences. Opinion has been crystallised in resolutions which on the whole are condemnatory. The Pan-Pacific Educational Conference (Honolulu, 1921) representing twenty-two countries around the Pacific, deplored the effect of Western films on the Orient owing to their sensationalism, vulgarity, and perversions. A resolution was recently endorsed by the Pan-Pacific Women's Conference calling upon the national authorities to institute effective censorship safeguards against demoralising films such as represented other countries in an offensive way.

The recent report of the Australian Royal Commission on films deplored the inflammatory effect of the average foreign film on the national mind, and emphasised the need of effective censorship. This Commission regarded as almost negligible the causal relationship between the modern film and juvenile criminality. It recommended discriminatory classification and licensing of films in the interests of children. The exhaustive report of the Child Welfare

Commission of the League of Nations severely criticised the conditions of employment of young children in the film industry, on both physical and moral grounds. The enormous importance of the cinema in relation to the right employment of leisure becomes apparent when it is recognised that fully 80 per cent. of our children witness films more or less regularly. The Commission's report includes an analysis of 250 films taken promiscuously from various countries. Of these 97 include murders, 51 adulteries, 45 suicides, 22 abductions, 19 seductions. Moreover, in the same category, 176 thieves, 25 prostitutes, and 35 drunkards figure as heroes and heroines in child films. A good deal of nervous derangement in children is ascribed to cinema shows owing to the extreme susceptibility of that age to visual suggestion. One is glad to see the important point stressed that the film as an educative agency is far too eloquent, and consequently by failing to stimulate the imagination adds mental stagnation to physical laziness. The recommendations of the report advocate the institution of rigid censorships, regulation of child employment in the industry, and establishment at Geneva of a Central Bureau for registration and classification of approved films.

The effects of the cinema have been repeatedly scrutinised and criticised from three aspects—hygienic, moral, and intellectual. Elaboration of mechanical devices is steadily eliminating those crudities of presentation which were responsible for so much ocular trouble. The chief condemnation on hygienic grounds is the provision of special children's matinees which, apart altogether from the quality of the pictures presented, deprive our young people of sunlight and open-air recreation, so necessary for their normal healthy development.

We all surely join in deploring the effect of the low-type Western film on native races or on the uneducated masses of these people in the Orient who are just assimilating features of Western civilisation. The film has been styled the international language *par excellence*. It is well that education authorities everywhere are now alive to the necessity of censoring its productions and of eliminating such features as pander to the lower emotions or malignantly distort national ideals and standards. It is probably true that a country secures that type of moving picture which its standard of taste deserves. It is education alone which can raise that standard and which can and should provide constructively diversified interests, athletic, recreational, artistic, literary and manual, making for a healthy standard of taste and sane employment of leisure.

School power rightly directed has for the British Empire greater potency even than sea-power. But such education must envisage

liberal and worthy ideals. Its true end is spiritual—to make men better and happier, more responsive to the lovely things of life, more reverent of its inexplicable mysteries and deep spiritual implications. Education should open windows on to nobler prospects. Our age is too mechanised to apply other than a wretched examination test for the valuation of a spiritual process. If I had to gauge the worth of a school I should apply a far broader test. How far is its organisation directed towards the development of the whole humanity of its pupils ? How far have they instilled in them the love of good and the beauty of service to mankind ? How far are the pupils responsive to good ideals, taught not by precept but by practice ? Do they know how to preserve health and how to respect their bodies ? How have they been taught to utilise leisure ? Do they love nature ? Are they moved by beautiful poetry and pictures ? Are they fond of good books, and have they the criteria of literary values ? How far have they been taught to love and serve their country ? and to redeem their patriotism from jingoism by wise international sympathy ?

A pitiful feature of modern civilisation is the intellectual pauperisation of the multitude. Millions are destitute of those resources of mind and spirit which can drape, decorate, and disguise the stark actualities of life, and which can irradiate their leisure and emancipate them from the tedious monotony of daily toil. Surely on our schools as beneficiaries of the spiritual heritage, the great cultural patrimony of our race, devolves the responsibility of interpreting it aright to the young generation. The genius and the soul of man have found their expression in a wonderful complex of institutions and in a great cycle of music and literature and pictorial and plastic art. Surely education should give the keys of the treasure-house to the young and with self-effacing guidance stimulate their higher interests, establish a multiplicity of contacts with life, and endow them with indefeasible resources making for their own enchantment and a higher standard of popular taste.

The tendency of the cinema is to make life a virtually vulgar thing, and this tendency becomes pernicious and a national menace when this dominant form of popular amusement propagates dubious foreign ideals and standards until they become a public obsession. It is to education that we must look to develop right standards of public opinion and taste. There is a natural yearning in the heart of man to escape from the imprisonment of the actual into realms of beauty and enchantment, and if this emancipation from toil and boredom is not achieved through wise recreation or the romance of art it finds its perversion in vulgarity and debauchery.

I suggest that education liberally conceived can not only raise

the public standard of taste and constitute the cinema as a valuable educative factor, but it can also inspire and foster alternative interests of abiding value. No aspect of modern education is perhaps more arresting than the rapidly broadening interpretation of its functions in life. It is now among the tritest of platitudes to affirm that education has to march abreast of the rapidly developing complexity of modern civilisation so that the young generation may be adequately equipped to meet its exact demands. Sporadically in the past we have from certain prescient thinkers anticipations of such development, as, for instance, from Milton, whose well-known definition is as follows :

> I call that a complete and generous education which enables a man to fulfil justly, accurately, and magnanimously, all the offices, both public and private, of peace and of war.

But in spite of this liberality, education from its development at the Renaissance envisaged only the requirements of Church and academic life. The recent authoritative pronouncements of the British Board of Education in connection with the Hadow Report include in the province of secondary education aesthetic appreciation and practical activities. We have adopted a biological conception of education, regarding it as an organic whole, in the words of Mr. Cloudesley Brereton, embracing in its orbit both the spiritual and the practical. These aspects are not mutually exclusive. There is no native antagonism between the idealistic and cultural on the one side and the social and vocational on the other. Post-primary education has been widened in scope to include full provision for pre-vocational diagnosis of interests and aptitudes. Junior or intermediate secondary education is now recognised in this age of keen international competition as a national necessity. A happy compromise has been made between the academic and the utilitarian. Pupils are classified in certain broad categories for pre-vocational training on somewhat specialised lines corresponding to their natural endowment. This training can be given either in parallel single-purpose schools or in composite schools possessing differentiated curricula. Nothing but good can come out of this adjustment so long as all specialised training is preceded by a basis of general education, and so long as the specialised courses all retain a common nucleus of basic humanism such as literature, history, and appreciation of music.

The new education brings the pupil more in touch with actualities, inspires interest, meets an insistent physiological and psychological need, explores latent potencies, and so tends to liberate all talent for the benefit of the individual and the community. But while the

work of the class-room has undergone this liberalisation, its further amplification has been assured by the corresponding organisation and development of a rich array of extra-curricular interests. This extensive educational provision has been specially marked in the case of residential secondary schools. Perhaps the organisation of school clubs and societies and the consequent fostering of hobbies and special cultural and scientific interests owes its origin to an instinctive sense of the narrowness of the old classical curriculum. It may be a revolt against stereotyped traditions in secondary education and against any form of standardisation. Certainly if leisure is to be rightly used such clubs are a necessity of boarding-school life. Any schoolmaster of experience knows that the dominant characteristic of the adolescent period is the ripening function of sex, and that the idle puberal mind is singularly open to morbid sexual obsessions. The finest corrective is healthy activity, daily physical recreations and games of virile type, and the provision of ample mental interests.

It can be safely affirmed to-day that no Sunday school fulfils its proper function in education unless it explores the pupils' tastes and aptitudes. It is in this province of education that a generous array of school clubs and institutions supplements the work of the class-room. These societies locate and foster interests. They develop many a cultural hobby which becomes a life joy. They afford opportunities of public-spirited devotion, cultivate the intimacies of friendship. Idleness in school life is fatal, especially in boarding-school life, not only as sapping moral and mental vigour, but as conducing to moral laxity and delinquency.

I should go as far as to say that the strength and variety of its extra-curricular interests are a true criterion of the liberal worth of a boarding-school. They constitute a big contribution to future citizenship. Their functioning demands continuity of enthusiasm and sympathetic but not too dominant supervision by members of the teaching staff. It has been well said that such high causes groping slowly toward God always find willing self-sacrificing service. From what I know of secondary school work I think that statement literally true.

Perhaps I may be allowed to group such outside school interests somewhat arbitrarily under the following headings :—

Literary : Including School Library, Dramatic Club, Play, Reading Circles, Debating Society, Literary Society, School Magazine.

Musical : Including Band, Orchestra, Glee Club, Choir.

Artistic : Including Sketch Club, Art Society, Camera Club.

Manual : Including Carpentry and Craft Guilds.

Scientific : Including Field Club or Naturalist Society, School Museum, Agricultural Club, Radio Club, Science Society.

Philanthropic : School Mission, Barnardo Habitation, etc.

Imperial or International : Boy Scouts, League of Nations Union, Navy League, Royal Empire Society, the English-Speaking Union, etc.

It would be an impertinent superfluity on my part to attempt to detail specifications of what must be obvious provinces of intellectual interest. The vitalisation of such a programme is, of course, contingent on a liberal interpretation of educational responsibility. Without the contagious enthusiasm of a true teacher such pursuits and such interests can never exercise a strong appeal. The teacher who can make them living is he who has strong intellectual and cultural interests of his own to irradiate his leisure, and who from his very superfluity of knowledge can rightly estimate the lasting value of such service. I do not claim that any but the largest schools can vitalise a finer programme of interests. The work must be ancillary and supplementary to that of the class-room. It depends upon the willing service of the staff. But if education is rightly defined as an agency for establishing the fullest contacts with life, and for developing full humanity, then this plenitude of interests finds impregnable justification. It helps a boy to irradiate his leisure, to dignify and exalt his work and transmute its drudgery. A truly catholic education must aim at harmonious development of all the faculties and must utilise all developmental agencies in such work. The very diversity of provision provides avenues for the exploration of all the major interests, groups together congenial spirits, locates incipient or latent genius, and inspires perennial mental joys.

I hope I may trespass on your interest to the extent of defining at least one of the provinces indicated above. I propose to show the applicability of literary interests to the business of life and their relationship, as a formative factor, to that standard of public taste which in my opinion is the true safeguard to the community from a debased or a vulgarly sensational cinema. First of all comes the school library which should be its intellectual focus. A well-equipped and well-organised library is the pre-requisite of efficient teaching of English. It is as necessary for the interpretation of that subject as is a laboratory for any branch of science. The admirable report of Sir Henry Newbolt's Committee on the Teaching of English has amply covered this ground. A school library should be characterised by an atmosphere of dignity and repose. Its shelves should be readily accessible to the whole school. The reference material should be available at all hours to staff and boys.

The selection of the books is a serious educational duty, and needs in the selector not only liberal taste and width of mind, but practical experience in teaching English classes. Good biography is an essential. As for the fiction, one feels inclined to adopt Charles Lamb's advice and let the pupils browse at their own will, with certain safeguards. The main thing is for them to acquire the reading habit and to find joy in their reading. Given a teacher with some incandescence of soul, a teacher who is aglow with the beauty and nobility of his subject, what greater chance could be imagined for true educational service ? Such enthusiasm infallibly begets response :

> Our echoes roll from soul to soul,
> And grow for ever and for ever.

For in our wonderful English literature is enshrined the genius of our race.

" By nothing is England so great," said Matthew Arnold, " as by her poetry——" Its artistry, its range, its idealism, proudly confute Napoleon's taunt. Through its portals we seek communion with ancient heroisms ; we enter the kingdoms of purified emotion ; we come under the spell of magic fantasy ; we quicken our sensibilities, widen our sympathies ; we invest vacant hours with imaginative beauty ; we beguile ennui with the witchery of art ; we develop a higher consciousness and a new realisation of life and its rich potentialities. Surely a generous equipment for life, beyond pearls and rubies, a high refreshment, and a noble solace.

A library book should be utilised in class-room practice for familiarising each class in turn with the proper methods of consulting a reference department, of reading cross indexes in encyclopaedias, of extracting information from year-books for class lecturettes, debates, and essays. Not only should a library foster good reading habits, but its tables should be so equipped with reputable and reliable magazines and newspapers as to generate interest in current affairs and international problems. For instance, no secondary school in the British Empire can afford to do without such a magazine as the *Round Table*. To this I should add *United Empire* (magazine of the Royal Empire Society), *Overseas* (the monthly publication of the Overseas League), *London Weekly Times*, *Manchester Guardian* (weekly edition), *Public Opinion*, *Landmark* (magazine of the English-Speaking Union), *Headway* (magazine of the League of Nations Union), *English Review*, *Asiatic Review*, and similar outstanding monthlies or quarterlies. The American quarterly, *Foreign Affairs*, is a very sound, unbiassed publication. A cheaper review of international affairs is the *New York*

Times "Current History." The *Literary Digest* is also useful and dispassionate. A proper provision of magazines gives a sort of eclectic synopsis of inter-imperial and international affairs. The study of foreign civics in view of the dangers of national insularities and chauvinism is of primary importance in a liberal exposition of modern history and geography. You will doubtless remember Sir Austen Chamberlain's recent speech at Toronto in which he emphasised the desirability of Canada taking a more intelligent interest in international affairs. An informed public opinion, he said, was an indispensable preliminary to proper Canadian participation in moulding the foreign policy of our Empire. In a few years our secondary school pupils are called upon to exercise the franchise. One function of education in the province of social science is the teaching of a pupil to choose with sane discrimination his newspapers and periodicals and to read them intelligently and profitably. We should foster in our pupils national and imperial patriotism and a full realisation of the unique constitutional and spiritual heritage which is their lot.

The reference department of the library shelves should possess sets of the year-books of the Dominions, the "Statesman's Year-Book," "Whitaker," the "Cambridge Modern History," the "Encylopaedia Britannica" (new edition of 1929), and, if possible, the monumental "Oxford Dictionary." These constitute a valuable nucleus of reference material both for general education work and for the school debating society, which might well be organised in sets corresponding to the intellectual development of the pupils. I cannot emphasise too strongly the value of such work in fostering, under skilled guidance, not only the habit of consulting authoritative works of reference, but also interest in social, economic, and international questions. It is a most valuable adjunct in enlarging the horizon of the pupils, in cultivating intellectual interests which often remain throughout life. Surely it is not beyond the hope of the average secondary school to discuss intelligently on broad lines, questions of national, imperial, and international importance such as Inter-Imperial Relations, League of Nations, Anglo-American Relations, British Policy in India and in China, the future of Japan, Anglo-American Naval Parity, Imperial Preferential Trade, etc. My own experience leads me to value this work as a distinct contribution to citizenship.

Hobbies and interests grouped under any of the other divisional headings may be similarly elaborated. For instance, the Field or Naturalist Club will inspire and foster a love for nature and birds, flora and fauna generally. It can stir, too, the keenest enjoyment in tramping or hiking about the countryside or among the hills. Our

schools are faced with the duty of bringing their pupils in closer touch with nature and her primal sweetening influences of sunshine and fresh air. The exhilaration and glow of such healthy physical activities are surely an antidote to our increasing dependence on the artificial stimulus of drugs. These are the wholesome tastes which will help to redeem life from the vitiating effects of the artificial conditions under which a mechanistic age forces us to live.

Such an education, teeming with a multiplicity of interests, does not imply a dissipation of energy and a flabby dilettantism of mind. These interests are supplementary to the intensive work of the class-room. Their organisation gives a new value and enrichment to school life, a value higher than the orthodox criteria of examination passes or scholarship results. Its fruition is seen in a happier and more enlightened citizenship and in tastes and standards fortified against vulgar and sordid attractions.

Moreover, such organisation entails public-spirited service on the part of the pupils. It trains them in secretarial and committee duties. It teaches them to serve their fellows. Such a comprehensive scheme of education has not infrequently been put into practice. Education must be dynamic and adaptive and its objectives must be increasingly liberal. To my mind the inspiration and development of a generous array of interests and hobbies of a sane and useful type offer the finest corrective to misuse of leisure. The liberalisation of education on these lines would build up standards of taste and qualities of interests more than counteracting the demoralising tendencies of such popular crazes as the sentimental or sensational cinema.

JUVENILE DELINQUENCY

H. A. Atkinson

IN the opening remarks of this Conference, reference was made to the speakers leading us from path to path in a beautiful garden. It is my unpleasant task to lead you away from those beautiful paths to the dead flowers and rubbish of that garden.

Howard McLellan tells the following story :—

" The silence in the great prison was broken by a rich young tenor voice singing with deep emotion Tosti's ' Good-bye.' Outside the birds twittered. Through the open window came the scent of spring flowers. As Red stopped singing the prison chaplain bowed his head and slowly led the boy to the electric chair. Red and his gang killed a policeman. Did you hear him calling for the ' Major ' ? Wonder who the Major is ? Nobody in the prison bore that title. Yet there was a Major in the boy's life. At twelve Red was a normal boy. At that age he met the Major. His family was not poor. He was bright and healthy and went to school. A *camaraderie* sprang up between the boy and the Major. The pair went on walking tours, and the boy never tired of tales of hunting, fishing, and games. For six months the Major was the boy's leader, directing his youthful thoughts and desires along healthy channels. Then the Major died. Red found another leader ; he joined a street gang. He was arrested several times for thefts. At twenty he and two of his gang were in for murder, and at twenty-one he paid the extreme penalty."

Red represents the extreme in the transition from normal boy to condemned criminal ; but he also represents the common tragedy of thousands of boys who crave effective leadership but fail to find it, or who, having found it, lose it again and are themselves lost. They are swallowed up in gangs which have become such a destructive force in our modern social life.

The greatest cost to communities to-day is for gaols and police protection, for homes for delinquent boys and girls, and for hospitals of many kinds. A recent study by penological experts discloses that the average cost of arresting, trying and incarcerating a criminal

is about two thousand dollars. The most conservative estimates of the aggregate financial loss to the United States put its annual cost at six billion dollars. Some estimates place it as high as ten billion dollars ; and even these figures take no account of what the army of crime would mean to the productive forces of the nation if those engaged in criminal activities or confined in penal institutions were useful economic producers in their communities.

To gain a comparative idea of the enormous economic drain of crime on the life of the community, consider that the total direct cost of education in the United States is only one billion dollars annually, and that the annual cost of crime is six to ten times greater. One authority states that railroads and companies in the United States lose annually by theft and embezzlement, etc., more than one hundred million dollars. Another states that burglars secure annually by the plying of their trade two hundred and twenty-five million dollars, that bandits secure fifty million dollars, and that there is lost by embezzlement one hundred and twenty-five million dollars. Consider further that the cost of crime is more than the annual revenue of the national government, more than the national budget, and twelve times the cost of the army and navy. Add to this the cost of maintaining, in penal institutions and gaols, in idleness, some hundred thousand persons annually at the public expense, and that what they might earn as economic producers is lost to their communities, and we begin to realise that the cost of crime is truly staggering.

About half the criminals responsible for this heavy bill are under twenty-one years of age, and about three-quarters are under twenty-five. Intensive studies of groups of men in prison show that their criminal activities began as boys. A recent crime commission report states that of one hundred and fifty-four men serving life sentences as habitual criminals, more than half were under twenty-one when caught, and not one had ever known contact with a supervised boys' club, scout organisation, or responsible trained leader.

One cannot discuss this subject without recognising that the many and varied causes of juvenile crime are so interrelated that it is often impossible to separate them. In the British Report of Juvenile Delinquency we have the statement :

" The evil effects upon the child's moral nature of overcrowding in the home and the congested districts must be included among the direct causes of law-breaking, but these influences cannot be reduced to figures. Poverty is calculable, and the figures show that it constitutes an additional temptation to dishonesty. Of all the offences committed by children from homes below the poverty line, 78·48 per cent. were cases of theft. These figures show that, while

there is more theft than any other form of law-breaking, this is markedly so among those from very poor homes. A great deal of theft is of food, and it is not too much to believe that some of the growing boys would not have fallen into dishonesty if their appetites had been reasonably satisfied. These homes were in the tenement districts, where there was little or no provision for play. So, while the theft was committed during the leisure hours, the real cause of theft was poverty. In his survey of conditions in London, England, O. Burt found that over one-half of the total amount of juvenile delinquency is to be found in homes that are poor, or very poor; and that the figures show very trenchantly that poverty makes an added spur to dishonesty and wrong."

No one doubts there is a vital relation between crime and leisure. The British report of 1920 states that out of six thousand offenders only 4·6 per cent. were members of any club, brigade or similar institution.

The club membership is actually a counter-attraction to hooliganism, and its influence is so good that boys' club members are better citizens than those outside of any organisation.

In one town, of the children aged 10 to 15 years inclusive, rather more than 1 in 110 were charged before the court in six months. Of club members in the same period only 1 in 270 appeared in court.

An analysis of the figures shows the following :—

Sun.	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.
1,324	783	908	956	970	900	931

Sunday, the day when children had most time on their hands seemed to be conducive to mischief. Burt, in his study of delinquency in London, found that nearly a quarter of the offences take place on Sunday; and over one-fifth on a Saturday.

An examination of the time when the crime was committed shows with rare exceptions that it is confined to late afternoon and evening. Four-fifths of the offences were committed after 4 P.M., more than half of them in the hours just before or just after tea-time. The regular playground of the London schoolboy comes to be the pavement of his street, for it is to the street he is sent from the overcrowded home. Here the opportunity for mischief occurs, and he clashes with the law. In a recent study of 145 offenders made by the Crime Commission of New York State, it was found that organised and supervised recreation neither reached nor made an appeal to the 145 offenders studied, for in not more than five instances were these boys or men members of supervised spare-time organisations. The offenders from Greater New York

came principally from six sections of the city, sections in which, due to congestion and other social problems, some efforts have been made to meet the recreational needs of the residents by the establishment of settlements, clubs, and other recreational and educational centres, but the lives of the men studied were singularly untouched by the formal efforts to interest them in wise use of spare time.

In another study of truants, the whole group of 251 cases was from families of very low income, while unspeakable congestion had some relation to the truancy of the group. Specialised recreation was found to be lacking.

From surveys and reports of Playground Associations, one finds the claim of a reduction in children's crime as a result of their operation. Philadelphia's five years of playground operation reduced delinquency 50 per cent. The Director of the Chicago Crime Commission states that, in retracing the tortuous path of the youthful criminal, it is seldom found that the trail leads back to the playground, the baseball diamond, etc. A study of conditions in Chicago showed a decrease of 24 per cent. within a quarter-mile radius of playgrounds. Des Moines, Iowa, showed that playgrounds prevent much delinquency. St. Louis showed a decrease of 50 per cent. in 1917, and three years after a decrease of 75 per cent. Milwaukee reports no single case from a playground area, and many bad gangs broken up. Police of Richmond proclaim they have been relieved of a great deal of work by the playgrounds. Of 351 playground directors and superintendents of schools, 233 reported a distinct decrease in court cases, and have noted a direct relationship between this reduction and the establishment of proper playing facilities.

Judges, probation officers, police, men in charge of reformatories and state prisons have in large numbers borne testimony as to their conviction, from their experience, that much delinquency comes from lack of attention to the children's recreation. Because of the wholesome effect which the centres had on the dangerous gangs in the city, Chief of Police Daniel J. O'Brien, of San Francisco, appealed to the Community Service Recreation League to extend its work of organising recreation centres into sections it had not yet touched. Warden Lewis E. Lawes, of Sing Sing, in commenting on the fact that three-quarters of all the cases before the criminal courts are offenders under the age of twenty-one, says: "I can see, as the only effective way for the prevention of juvenile delinquency, wider extension of community system activities, such as the establishment of more playgrounds, especially where congestion is at present the greatest, the establishment of community centres

to provide opportunities for clean and wholesome recreation ; the extension of the Boy Scout movement and the interest of adult organisations in the boy of to-day, who may be the criminal of to-morrow."

Attempts have been made to determine the influence of playgrounds on juvenile delinquency by means of map studies. These maps show the location of the play areas and the location of the homes of juvenile delinquents. To test the validity of this type of analysis, Mr. A. G. Truxal, of the Graduate School of Columbia University, in his recent study, prepared a spot map of the borough of Manhattan in New York City, indicating the address of 1,795 boys who had been brought to the Children's Court in 1926. On the same map he located the park playgrounds. Since the radius of influence of a playground for children is usually considered to be about one-quarter of a mile, circles one-half mile in diameter were drawn around these playgrounds. Then for purposes of comparison other one-half mile circles were drawn, touching as nearly as possible the former circles, but including the areas in which there were no playgrounds. A count of the dots which indicated the homes of delinquent boys in the year 1926 gave startling results and showed that the playground had a remarkable effect in preventing crime by providing play.

Another institution at work in the field of recreation, which is reducing juvenile delinquency, is the boys' club. This is a place where boys of every nationality and creed may come in off the street to read, work, or play under proper supervision. It is claimed that 66 per cent. of the boys of the United States belong to the underprivileged class. The club exists to meet their needs. Numerous testimonies as to its efficacy in reducing delinquency come from judges, police, and social workers. The following statement from one such report will suffice to show us how effectively this splendid movement is meeting a real need : " When the Juvenile Court in a big city finds delinquency reduced by 81 per cent. in a certain ward ; when the Street Lighting Department discovers a reduction of more than 50 per cent. in the breakage of electric light globes in that same ward ; when a great railroad reports that the throwing of stones at passing trains and other wanton acts endangering its property have been almost wholly eliminated in that same ward ; and when all three unite in saying that these better conditions followed the opening of a boys' club in that ward and are due to its influence, I think we are justified in saying that boys' clubs are having an effect on the raw material of the human element in citizenship."

In 1927 an official crime investigation body made a study of

boy life in a section of a city branded as the worst crime-breeding centre in the United States. This district, which had 150 pool-rooms, produced more boy criminals than any other of similar size and location in the country. Through the simple expedient of opening one boys' club, and sending into the district three trained leaders who had a knack of arousing the interest of the boys, a 40 per cent. reduction in crime resulted in one year. In any study of Delinquency and Leisure the gang must be considered. Gangs represent the spontaneous effort of boys to create a society for themselves where none adequate to their needs exists. What boys get out of such associations that they do not get otherwise under the conditions that adult society imposes is the thrill and zest of participation in common interests, more especially in corporate action, in hunting, capture, conflict, flight, and escape. Conflict with other gangs and the world about them furnishes the occasion for many of their exciting group activities. The gang functions in two ways. It offers a substitute for what society fails to give, and it provides a relief from suppression and distasteful behaviour. It fills a gap and affords an escape.

Delinquent boys may be roughly divided into two main groups —those whose delinquencies are primarily connected with streets, street corners and business or residence districts, and those whose escapades are primarily connected with the lake shore, the railroads, and the gullies. This is not an exclusive grouping; but it will help us to understand the spare-time habits of the delinquents if we keep this general distinction in mind. The distinction is really a geographical one, as gullies and railroads are for some not easily reached, while to others they are easy of access.

The man-made factors in the gang's impersonal environment are of equal importance to their influence upon the location and nature of its activities. In New York, where boys have such restricted play space, and where the tenement provides the chief form of housing for the poor, adolescent gang life differs from that of Chicago. Chicago, comparatively young and free from tenements, sprawls over a large territory, and most of its congested areas have many ramshackle buildings and hiding-places for the gangs. Railroads and sources of junk, such as empty houses, alleys, and rubbish dumps, also condition the life of Chicago gangs in important respects. A blind street, a hemmed-in or isolated housing situation, a group of dwellings fronting on an inclosed court or private street, or a large number of flats above the first story in an exclusively business area give a particular trend to the group life of the boys living within their confines.

The investigation of the Juvenile Protective Association, which

included a study of one hundred delinquent boys committed by the court to an institution, showed that eighty-eight of them made it a practice to collect and sell junk, and that seventy-five of the total number belonged to boys' gangs, practically all of which were unsupervised. The study of gang boys showed that most of them went junking on occasion.

Wherever a chance for excitement is coupled with the opportunity to pick up an easy living, the gang is sure to appear. This is the situation in the "alleys," really distributing rooms of some of the down-town newspapers. Here indecent songs are sung, petty thefts committed, stolen goods sold, and sexual crimes committed. In many of our large cities the newspaper alleys have been cesspools of impurity and have done irreparable harm to the thousands of boys who frequent them. The records of investigations made by the Chicago Juvenile Protective Association into some of these alleys reveal conditions that are scarcely believable. A study of murder mobs in several large cities disclosed that the average age of member gangsters was between nineteen and twenty, and that the majority had been graduated into the business of professional murder and robbery from street corner gangs.

Two gangs whose records I investigated in Winnipeg will serve to illustrate gang life and its dangers to youth in leisure time.

Four boys appeared before the Juvenile Court charged with theft. They admitted the charge. They were released on promise of good behaviour. Within a month a gang of sixteen boys were before the court and two of the original four were leaders. They had erected a shack near railroad property and fitted it up with goods stolen from box-cars.

They had assembled at night to play cards, drink, gamble, and smoke. After five years the records of the original four showed that they had been connected with one hundred and sixty-five other boys who had been brought into court. Three hundred and ten convictions had been registered against this larger group, ranging from truancy to manslaughter. Two of the original four were in the penitentiary, one serving fifteen years for being implicated in the murder of a policeman, and the other serving five years for shop-breaking and theft. A third was in a correctional institution in Ontario, and the fourth had fled to the United States to escape prosecution for theft.

In another district near the river where a settlement club had been closed because of lack of funds the boys from the settlement formed a club of their own. They occupied an old house and fitted it up with punching bag and card tables, etc. Without proper leadership the morale declined. The place became a bawdy house, and when raided a great amount of stolen property was

discovered. The record on the police blotters told of drinking, gambling, and licentiousness.

The gang, then, born on the street in leisure time is a hot-bed for juvenile delinquency. But among the groups with which the boy finds expression the gang is one of the most vital to the development of his personality. He often feels that it is the gang that gives him most of what he wants. He is careful to maintain his status in it. Hence his morality is high or low according to the standard of the gang to which he belongs. Attempts to break up the gang by law and authority have but served to drive the members to a closer union. A boy removed from the locality will find his way back to his gang. Settlement centres which have been blessed with wise boys' leadership are becoming more and more successful in leading these dangerous units of society to wholesome citizenship.

Not all gangs are bad. Left to themselves they drift to lawlessness. Given wise leadership the gang loyalties can be enlarged. A boy's activities should not be allowed to stop with himself. He should be linked with outside interests. A great deal of real work along this line has been done by the Boy Scout movement and similar organisations. A survey by the New York Crime Commission of the environmental factors in juvenile delinquency shows definite relationship between delinquency and leisure. It shows that juvenile delinquency is a year-round problem, reaching peaks in spring and autumn ; that it is primarily a boy problem, the ratio between boys and girls being eight to one ; that the problem increases with each succeeding age group ; and that serious thefts comprise one-third, and misdirected energies and lack of wholesome play interests seem to underlie a large portion of the remaining cases. Statements have been repeatedly made by judges, police, social workers, and private citizens that the pool-room is a recognised centre for criminals. If it is true that the pool-room attracts among its patrons a vicious group, then the minors coming in contact with these persons in and around pool-rooms are subjected to improper influences, and we should, therefore, expect to find a greater degree of delinquency in sections where pool-rooms are numerous as compared with sections in which they are not so numerous. To test this theory, maps have been prepared showing the location of pool-rooms in relation to residences of juvenile delinquents and in relation to areas of greatest delinquency proportionate to juvenile population. These maps show that in the districts having the greater percentage of delinquency there are on the average two and a half times as many pool-rooms as in the districts showing the less percentage.

An even more striking relationship is discovered when the locations of pool-rooms are plotted on a map showing the residences of delinquents. Here it may be seen that the majority of the pool-rooms are located directly in the centre of little clusters of delinquents.

The point may be raised by some that disproportionate delinquency is due to congestion of population, that pool-rooms flourish in congested areas, and that the pool-room delinquency relation is spurious. This, however, can be refuted as the statistics on delinquency show no marked relation to congestion.

Although the above facts seem to establish a relationship between pool-rooms and delinquency, the reason for this would not be that the game of pool is in any direct way a source of misbehaviour. It is true that it sometimes is an incitement to petty gambling, but that alone would hardly suffice to produce serious delinquency. The pool-room, however, serves as a natural centre and meeting-place for those boys and men who have acquired a critical attitude towards churches, social centres, and other places of "uplift." Its regulations are few. One may not sit upon the table, nor indulge in any rough-house that will destroy property. Otherwise, free-and-easy manners prevail, and one may use obscene language and tell dirty stories. In this free-and-easy atmosphere it is very easy, for the fixed and anti-social attitudes of the older yegg, gun-man, loafer, or constitutional psychopath to be conveyed to young, impressionable lads who have had difficulty in adjusting themselves to the rigid demands of conventional society.

In itself pool is a source for neither good nor evil, any more than are groceries, but because of its social structure the pool-room becomes the segregated district where maladjusted individuals may find companionship on a simpler level. It is here that the individual who fails to fit in the school and in normal recreation centres finds acceptance.

The only cure for the vicious pool-room lies in doing in the field of recreation what is being attempted in the field of education, in adapting the institution to the individual, rather than trying to force the individual to fit the institution. It is manifestly impossible to raise the pool-room "fan" to the level of enjoying a debate, but it is possible to give him pool and kindred games under surroundings that will not frighten him off. Perhaps it may be necessary to provide these games under auspices other than those of the regular community centre. Five hundred pool-rooms operated in poor areas by socially minded men, for example, might well put the undesirable pool-rooms out of business.

Another aid in solving the problem consists in ridding the

community of the small, ill-regulated pool-room by raising the licence fee on small establishments.

In moving picture theatres in New York the manner in which the movies patronised by children are conducted is sometimes more objectionable than the type of programme. In some of the theatres utter disregard for the health and safety of the children was frequently displayed. Ventilation was very poor, and there was frequent crowding of children into limited space. In one place, not only were children crowded two in a seat, but the single aisle was jammed with boys and girls. In case of fire, or of a panic, untold difficulties might have ensued. Particularly from the point of view of the adolescent girl, many of the houses are decidedly undesirable. No daylight is used, and, in consequence, the interior is kept in pitch darkness during the performance, the only lights being the feeble red glimmers of the fire exit lanterns. Under these circumstances, improprieties and unwelcome advances are easily possible without fear of detection. It was the opinion of most of the people interviewed that the movies were generally a bad influence. A truant officer who had worked for years in this section stated that the movies were a favourite haunt of truants.

It would seem that since there are so many young men in the city desiring dancing, and that they will dance wherever opportunity is provided for them, here is a fertile field for community recreation centres. Recreation piers, for example, are being utilised by many cities to provide more or less well-regulated dancing.

Figures show that approximately only about 17 per cent. of the children in one section of Manhattan, New York, use park playground and school playground facilities throughout the year, and that during the summer about 26 per cent. of them utilise these facilities. It would seem that the children in the areas studied obtain park play, school playground play, and neighbourhood house play in the proportion of somewhat more than one out of five, and probably less than two out of five.

It is a well-known fact that children who are affiliated with neighbourhood houses rarely get into difficulties. The average child, however, coming to the attention of the Children's Court has hardly ever been under the beneficent influence of any organised recreation. A study of forty gangs and boy groups reveals a bare handful who have been reached by organised play. Nor do the hundreds of children coming to the attention of private casework agencies, for preventive care, give evidence of recreational guidance.

In 1920 a survey taken by the Toronto Juvenile Court showed that one small district in the city had 35 per cent. of the delinquents. The city had a population of 550,000, and yet this district of approxi-

mately 100,000 was responsible for this high percentage of delinquency. The Rotary Club financed a community club in the district, and about 600 boys from 10 to 18 years of age joined. Within one year delinquency was reduced to 5 per cent. The Kiwanis Club put another boys' club into another problem district with the same results.

A spot map made in Winnipeg in 1920 showed delinquency to be the densest where there were least recreational facilities. Where social centres were at work delinquency was the lowest. A boys' club opencd by the Rotary Club met the needs of five hundred boys, and a gradual decline in delinquency occurred in that district.

This brief review of the relation of juvenile delinquency and leisure shows then the following needs :

(*a*) Knowledge of the situation. This can be secured by surveys. There should be a continuous inventory of all spare-time activities available to the children at all times. Every section of the city should be surveyed, the poor as well as the residential sections.

Citizens should be kept posted as to conditions. Where there is no knowledge the people perish. In spite of the fact that juvenile delinquency in Canada, both in major and minor crimes, has shown an increase for several years, we have no national body at work solely in the field of recreation. The Canadian Council of Child Welfare appointed a very able committee in 1925. This committee reports that scattered across Canada there are activities in the way of playgrounds, summer camps, etc. They recommend that each community carefully study its recreational needs and on the basis of the findings formulate and adopt a programme for a minimum period of five years.

(*b*) Planning for future needs calls for wise use of gullies, lake fronts, and fencing of railroad property. In the growth of the city provision for play spaces and parks should be made. Public playgrounds should be within one half-mile of every city home, adequately equipped, and under the management of trained leadership. There should be athletic fields which include baseball diamonds, tennis courts, etc., to serve older children. Camp sites, library service, etc., should be provided.

(*c*) It is a sad commentary on present-day life that while juvenile crime increases and proof is abundant that agencies can be available to rescue boys from crime-breeding influences, there still remains an appalling lack of facilities to do this on an extensive scale. While generous support is given to movements to stiffen crime laws, provide larger prisons, and more elaborate court and reform machinery to handle the seasoned criminal, apathy exists

toward providing the simplest and most practical means of preventing crime.

(*d*) There should be a programme of activities which will provide for the varying needs of all the members of the community, from the small child to the adult. It should be vital enough to appeal to the spirit of adventure in the adolescent and virile enough to hold the adult. It must provide attractive substitutes for delinquency. A recreational programme can be made effective only when united with an effort to develop better standards of values and to give social approval to those who live up to them.

(*e*) All social agencies should co-operate. No one organisation can carry or want to carry the whole programme of spare-time activities. Leaders in the community, together with members of all agencies, should be called together. It has been estimated that with all the work now being done by Scouts, Guides, Clubs, Y.M.C.A. Settlements, Knights of Columbus, Playgrounds, Camp Fire girls, and social centres, only about 20 per cent. of youth is reached by recreational facilities. Only united effort can hope fully to meet the need.

(*f*) Leadership is most important. It is vital that we put into the life of the child a high type of leader, professionally trained for leisure-time leadership : one who can direct the programme ; encourage the volunteer helper ; educate the parent ; lead the gang ; show to the boy slipping morally the fun of living a clean, wholesome life ; one who sees clearly the spiritual values in his work ; who knows how to widen the experience of others and to interpret obedience to law.

Youth is asking, " Where can I have a good time in this city in a decent way " ? What is the answer of your city to this question ?

CONFERENCE SERMON AT CHRIST CHURCH CATHEDRAL, VICTORIA, B.C.

Sunday, April 7, 1929

Ernest Raymond

I IMAGINE that all listening to me are deeply interested in education, and in the great Conference assembling here. I may speak straightaway then about education. But words are subtle and dangerous things, and this word " education " is, unfortunately, not one of the most attractive words in the language ; it is a little austere and forbidding ; it is rather like one of those very good high-principled people who have the misfortune to be a little plain and quite without charm. It ought not to be so, because it is the name of perhaps the loveliest thing in the world—but there it is : words (as I said) are curious and difficult things. Now look ; only let me alter my opening sentence from " I may speak straightaway about education " to " I will speak straightaway about the joy of living " (which amounts to precisely the same thing) and lo ! instead of preparing yourselves for one of those half-hours of conscientious boredom which shall be accounted to you for virtue hereafter, you become alert with opened ears and hearts in the hope that you are to hear something about the most interesting thing in the world, living deeply, living greatly—getting the full value out of a thing abundantly rich—saying at the end of it all, " I did not miss it : I lived."

Education and life are interchangeable terms : that is as true of the seed breaking into flower and the flower passing into fruit, as it is of the little child blooming into manhood, and manhood exchanging the beauty of the flower full-blown for the beauty of the fruit of wisdom.

For the business of education—and this is a commonplace with which all conferences on education must start—is not primarily to enable us to pass examinations or to take degrees ; not primarily to enable us to earn a living ; but simply to enable us to live. Let those of us who are teachers not be afraid or ashamed to take to

ourselves the words of the Chief of Teachers : " I am come that they may have life, and that they may have it more abundantly." I should like every teacher as he goes into the class-room where his children are awaiting him to see in imagination over the door : " I am come that they may have life, and that they may have it more abundantly." I should like those of us who write, as we approach our desks, to see as the motto above the paper on which we shall address the multitude : " I am come that they may have life, and that they may have it more abundantly." And with those who in music, in the theatre, in the dance, or in painting interpret life before the people, it is the same thing ; they increase the receptiveness of the people, they heighten their awareness, they sensitise them more completely, they heighten the candle-power of their lives ; in a word, they help them to live, and to live more abundantly. And those who teach religion simply bring the matter to its head : they handle it at its crown and apex, for this process of heightening the life-power is simply the process of gradually spiritualising the life. We begin to see now what the Conference is about, with its discussions on Literature, Music, Drama, Radio, Recreation, and Religion. It is out after life, and that's all.

What is it, then, to live fully, to live greatly ?

Well, it is hardly for me to attempt the ultimate and rarefied truth this morning. As it pans out on the ground level of practical experience and daily living, I feel pretty clear that much of the matter can be caught up and imprisoned within the compass of four lovely words.

The first of these words is " Making "—or " Creation," if you wish. That we are extraordinarily alive when we are making something—creating—and because alive, exhilarantly, blissfully happy, is proved alike by a baby making a mud-pie in the garden, a schoolboy bowed over his fretwork tools, and Gibbon writing the last words of his history. Surely there are few facts in the universe more significant, more heavy with proof of the purpose in things than this drive in us to make, to shape, to build, and to build beautifully, than this fact that we never know such satisfaction, rest, and self-realisation as when we are lost in creation. But it is another remarkable truth and another remarkable proof of the dignity for which man was designed that the supreme bliss of creation is not won till it is disinterested creation. There is an alloy in this happiness of making, there is a mixture of dissatisfaction and unrest, until education has tried our values by pouring into us the wisdom of every great teacher who has ever lived and we learn to make the thing for its own sake rather than for our own praise and profit. It is one of the hardest lessons to teach, but it is one of the happiest

when learnt. Then, once we have accepted it for the truth, we enter upon the innermost happiness of creating, whose name is less bliss than blessedness. Of course I am not suggesting that the desire for praise and profit is wrong. I never believe in any airy, sentimental repudiation of our natural, normal instincts. Let us like our praise by all means, but let us love the thing we are creating more, so that if we have to choose between the two, we shall choose the thing itself, and not the profit and the praise. If any praise and pay be given us, well and good. Let us enjoy them, for it would be windy nonsense to deny that they are delightful gifts: but if they are withheld from us, well and good too: then shall we say as Kipling in "The Proconsuls":

> For so the Ark be borne to Zion, who
> Heeds how they perished, or were paid, that bore it?
> For so the shrine abide, what balm, what pride,
> If we, its priests, were crowned, or bound, before it?

or Bernard Shaw (a very different mind and in a very different style):

> This is the true joy of life, the being used for a purpose recognised by yourself as a mighty one; the being thoroughly worn out before you are thrown on the scrap-heap; the being a force of nature, instead of a feverish, selfish little clod of ailments and grievances, complaining that the world will not devote itself to making you happy;

or even as the Cobbler in "Chu Chin Chow," who sang one lovely word over his last:

> The better I work, the less I earn,
> For the soles won't crack, nor the uppers turn;
> The better my work, the less my pay;
> But work can only be done one way.

My second word is "Giving." I must proclaim my certainty that we are never quite so alive, quite so much ourselves, and therefore so happy, as when we are giving something to somebody. Proof again of the dignity to which man was intended! I like much the story of the beggar, to whom a dear old lady came near and handed a cent, with the charming words: "I don't give you this, my good man, because I think you deserve it; I don't give it to you because I think it will do you any good; I give it to you because it makes me very happy to give it to you." And the beggar replied, "Oh, make it a dime, mem, and thoroughly enjoy yourself." A fine sermon preached the beggar then, notwithstanding he preached, as alas, other good sermons have been preached, for a good fee, for he told us that if only we would produce to the utmost, so that it fills our

lives, the happiness that comes when we give a little present to somebody, we should indeed enjoy ourselves thoroughly from the cradle to the grave! How far his doctrine carries us I will not point to now; I rise not above the lowest of the pulpit-stairs; another has mounted them for you. He was the sanest, clearest mind that has ever lived, and understood perfectly this business of living. Indeed He came among us to teach it to us, and it is His word that I have used as a text. It is as though He said: "You poor, dear people, you want to get the fullness out of life and be happy, but you are going about it all the wrong way. I am come to show you how to do it better; I am come that you may have life, and that you may have it more abundantly." And He gave us the key to the whole matter when He said: "It is happier to give than to receive." (I am sure "more blessed" obscures His point.) That maxim, produced to the utmost, is the explanation of all His life, and, of course, of His death. And that secular education as well as religious education brings us to this same wisdom. I, for one, am satisfied. It is a happy business to receive—of course it is—but it is happier to give.

Making the thing for its own sake rather than for applause and profit: *giving*, on the whole, rather than receiving—do you see how education, led by every great thinker who has appeared in the world, launches a great attack on all the values of our modern Western world—indicts and arraigns them all—I am sure of it! I am sure of it!—and cries: "There is no happiness; there is no full, wide, deep living as long as you put the quantitative values above the qualitative values; only when you get into the reverse position will you begin to live fully, to realise yourselves, to know happiness"! That, of course, is exactly what Dr. Tagore told us last night, but dare I suggest as supplementary to his words the idea that our Western, materialist, progressive, quantitative civilisation is still very young and very callow? What is it?—150 years old—five generations—a living family with a centenarian could almost span it. And it has all the selfish philosophy of childhood. My own two children, aged four and six, have not, as far as I can see, and despite all my exhortations, advanced one inch beyond the philosophy of the largest helping—which is precisely where our Western civilisation has halted at present. But do I despair? I do not: I forgive, and smile, and wait. And I feel sure that our Western world, when it grows up and learns that there is no satisfaction in a quantitative philosophy of life, will, of its abounding creative vitality, shape that completed wisdom which will combine our Western mastery of nature with the Eastern mastery of self.

My third word is "Intimacy," and the same tale goes with it.

We shall have missed life, and shall have remained hungry and unsatisfied, if we have failed to achieve a perfect intimacy with one or two human beings. And it is an indisputable truth that we cannot achieve intimacy so long as we are self-centred. I suppose it is because we cannot really listen to other people and sympathise with them ; we want to talk about ourselves—you know the sort of person who, at the first possible moment, swings the conversation back to himself—we cannot put ourselves in other peoples' places and really suffer with them ; we cannot really love them, for they irk us, and there is no route to an enduring love except through forgiveness and acceptance ; and so, because we are self-centred, we miss contact, and are alone and drifting and miserable. We have missed, not the noblest thing in life, but probably the sweetest. We may be very much alive elsewhere, but at this point we are dead ; and it is a terrible thing to be partially dead. And can it be said that education can do aught to help us towards these intimacies ? Of course it can. It must, if it goes far enough, knock off from our limbs these shackling weights of self-centredness and intolerance ; it must release us from anything so dull and slow-witted as self-centredness, so unimaginative, so below par, so sub-human ; it must lift us at last to an infinite tolerance of, and delight in, our fellow-beings, like the tolerance and delight of a Shakespeare or a Goethe. It can give us no sweeter thing. There is an old text in the Psalms : " Keep innocency, for that alone shall bring a man peace at the last." For my purpose to-day, I am going to alter that to " Keep intimacy, for that alone will bring you peace at the last."

And the fourth word is " Romance." We shall have missed the fullness of life unless we develop a power to respond like a harp to every breath of life that blows, and grow eyes that can catch the romance, the high significance, the interestingness of every single thing in the world. And we can only get this power and these eyes by reading and understanding the great writers and artists of the world whose vision has pierced, not alone through the things that are manifestly lovely, like sunsets and rose gardens, and the faces of women, but through the tiniest and ugliest things to the beautiful significances and illimitable implications that lie behind them all. For every single thing in the world, had we but the eyes to see through it, can be a doorway to the profoundest thoughts that the human mind can compass.

So let us sum it up : the real purpose of education is to ensure for us that at the end of life we shall be able to look back on it and say, " Well, I have made one or two things, and on the whole I made them for their own sake rather than for the reward ; I have given generously, realising that a philosophy of giving is the only

possible philosophy for an adult mind ; I have enjoyed, thank God, a wonderful intimacy with one or two most dear people ; I have savoured the romance, the interestingness of every simple thing in the world ; certainly I have known failure and frustration and pain, and often I have been very tired, but I have seen that these things are of the very stuff of life, and they only add to my certain knowledge now that this whole strange privilege of living has been good."

APPENDIX II

RECOMMENDATIONS PRESENTED AT THE FOURTH TRIENNIAL CONFERENCE OF THE NATIONAL COUNCIL OF EDUCATION, VICTORIA AND VANCOUVER, *April*, 1929

Resolution re Canadian Boys' and Girls' Magazine:

Moved by Mr. Harry Charlesworth (Vancouver).
Seconded by Dr. Ellery Read (Sherbrooke).

That this meeting heartily supports the suggestion of the publication of a Canadian boys' and girls' magazine under the auspices of the National Council of Education, and recommends the appointment of a special committee to carry out the necessary preparatory inquiry as to details, and to report to the Executive Committee of the Council for action.

And further, that every effort be made to secure the co-operation of the various Provincial Departments of Education, the Provincial Teachers' Associations, the Canadian Authors' Association, and such similar organisations as may be of practical value in assisting to achieve the desired end.

Resolution re Foreign Literature in Canada:

Moved by Mr. S. E. Lang (Victoria).
Seconded by Mrs. Dallas Perry (Vancouver).

That the National Conference assembled in Vancouver is strongly of the opinion *that* it is incompatible with the development in Canada of the type of citizenship which Canadians desire that the country should be flooded, as it is flooded, with publications which are undesirable from the point of view of morals, intellectual standards, and a sound nationalism in accord with our British tradition.

The Conference therefore urgently requests the Executive Committee to approach the Canadian Government and ask that steps be taken to prevent the sale of such publications in Canada.

Resolution re the Place and Part of Recreation in Education :

Moved by Dr. Ellery Read (Sherbrooke).

Seconded by Mrs. Allen (Moosejaw).

That recognising the necessity of providing a broad and cultural education for the boys and girls of our Dominion, *and further*, that this should embrace physical education and artistic expression through the medium of folk-dances, music and the drama, therefore, we would recommend to the Executive of the National Council of Education the advisability of seeking from the Federal Government adequate financial support by the granting of subsidies to, or the establishment of scholarships in, our Provincial Universities, to assist them in training qualified and competent instructors in such subjects as may be included in this larger curriculum.

Resolution re A National Policy for Exploitation of the Radio :

Moved by Professor G. G. Sedgewick (University of British Columbia).

Seconded by Mr. J. S. Gordon (Inspector of Schools, Vancouver, B.C.).

That in the interests of Canadian national life and culture, it is imperative to proceed at once with the organisation of radio broadcasting on a basis of public service, with Dominion and Provincial co-operation.

Resolution re the Influence of the Foreign Film :

(1) *Moved* by Dr. G. J. Davidson (University of British Columbia).
Seconded by Mrs. Allen (Moosejaw).

That this Conference approve some measure of limitation of the freedom of children in attending moving picture theatres, with a general undertaking on the part of the educational authorities of the Provinces and of the Dominion to develop under their own control, the production, distribution, and exhibition of films suitable for children. Such films to be both educational and recreational in character.

(2) *Moved* by Dr. G. J. Davidson (University of British Columbia).
Seconded by Lt.-Colonel J. A. Cooper (Toronto).

That this Conference approve and strongly urge on the Dominion Government the remission of duty on educational films imported for the library the Council proposes to form, and on all films imported by school boards or other educational

authorities for use in schools or in other places where they are exhibited under the control of these authorities.

(3) *Moved* by Mr. J. G. Lister (Vancouver).
Seconded by Dr. G. J. Davidson (University of British Columbia).

That steps be taken by the proper authorities to have all advertising matter, whether in the newspapers or on bill boards, scrutinised in a way that will eliminate the objectionable features which are now so plainly in evidence in connection with the cinema.

(4) *Moved* by Dr. G. J. Davidson (University of British Columbia).
Seconded by Sir Charles Grant Robertson (Great Britain).

That the regulations on which theatres are licensed be reviewed by the Governments concerned in co-operation with the industry, with a view to securing a more effective control of the purposes for which in the interests of the community, these theatres are authorised to provide recreation and entertainment.

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Printed in Great Britain at The Ballantyne Press *by*
Spottiswoode, Ballantyne & Co. Ltd.
Colchester, London & Eton